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TREATISE ON THE SACRAMENTS

THE "SUMMA THEOLOGICA"

THIRD PART.

QUESTION LX.

WHAT IS A SACRAMENT?

(*In Eight Articles.*)

After considering those things that concern the mystery of the incarnate Word, we must consider the sacraments of the Church which derive their efficacy from the Word incarnate Himself. First we shall consider the sacraments in general; secondly, we shall consider specially each sacrament.

Concerning the first our consideration will be fivefold: (1) What is a sacrament? (2) Of the necessity of the sacraments. (3) Of the effects of the sacraments. (4) Of their cause. (5) Of their number.

Under the first heading there are eight points of inquiry: (1) Whether a sacrament is a kind of sign? (2) Whether every sign of a sacred thing is a sacrament? (3) Whether a sacrament is a sign of one thing only, or of several? (4) Whether a sacrament is a sign that is something sensible? (5) Whether some determinate sensible thing is required for a sacrament? (6) Whether signification expressed by words is necessary for a sacrament? (7) Whether determinate words are required? (8) Whether anything may be added to or subtracted from these words?

First Article.

WHETHER A SACRAMENT IS A KIND OF SIGN?

We proceed thus to the First Article:—

Objection 1. It seems that a sacrament is not a kind of sign. For sacrament appears to be derived from *sacring* (*sacrando*); just as medicament, from *medicando* (*healing*). But this seems to be of the nature of a cause rather than of a sign. Therefore a sacrament is a kind of cause rather than a kind of sign.

Obj. 2. Further, sacrament seems to signify something hidden, according to Tob. xii. 7: *It is good to hide the secret* (*sacramentum*) *of a king;* and Ephes. iii. 9: *What is the dispensation of the mystery* (*sacramenti*) *which hath been hidden from eternity in God.* But that which is hidden, seems foreign to the nature of a sign; for *a sign is that which conveys something else to the mind, besides the species which it impresses on the senses,* as Augustine explains (*De Doctr. Christ.* ii.). Therefore it seems that a sacrament is not a kind of sign.

Obj. 3. Further, an oath is sometimes called a sacrament: for it is written in the Decretals (*caus.* xxii., *qu.* 5): *Children who have not attained the use of reason must not be obliged to swear: and whoever has foresworn himself once, must no more be a witness, nor be allowed to take a sacrament—i.e.,* an oath. But an oath is not a kind of sign, therefore it seems that a sacrament is not a kind of sign.

On the contrary, Augustine says (*De Civ. Dei* x.): *The visible sacrifice is the sacrament, i.e. the sacred sign, of the invisible sacrifice.*

I answer that, All things that are ordained to one, even in different ways, can be denominated from it: thus, from health which is in an animal, not only is the animal said to be healthy through being the subject of health: but medicine also is said to be healthy through producing health; diet through preserving it; and urine, through being a sign of health. Consequently, a thing may be called a *sacrament,* either from having a certain hidden sanctity, and in this sense a sacra-

ment is a *sacred secret;* or from having some relationship to this sanctity, which relationship may be that of a cause, or of a sign or of any other relation. But now we are speaking of sacraments in a special sense, as implying the habitude of sign: and in this way a sacrament is a kind of sign.

Reply Obj. 1. Because medicine is an efficient cause of health, consequently whatever things are denominated from medicine are to be referred to some first active cause: so that a medicament implies a certain causality. But sanctity from which a sacrament is denominated, is not there taken as an efficient cause, but rather as a formal or a final cause. Therefore it does not follow that a sacrament need always imply causality.

Reply Obj. 2. This argument considers sacrament in the sense of a *sacred secret.* Now not only God's, but also the king's, secret, is said to be sacred and to be a sacrament: because according to the ancients, whatever it was unlawful to lay violent hands on was said to be holy or sacrosanct, such as the city walls, and persons of high rank. Consequently those secrets, whether Divine or human, which it is unlawful to violate by making them known to anybody whatever, are called *sacred secrets or sacraments.*

Reply Obj. 3. Even an oath has a certain relation to sacred things, in so far as it consists in calling a sacred thing to witness. And in this sense it is called a sacrament: not in the sense in which we speak of sacraments now; the word *sacrament* being thus used not equivocally but analogically—*i.e.*, by reason of a different relation to the one thing—viz., something sacred.

Second Article.

whether every sign of a holy thing is a sacrament?

We proceed thus to the Second Article :—

Objection 1. It seems that not every sign of a sacred thing is a sacrament. For all sensible creatures are signs of sacred things; according to Rom. i. 20: *The invisible*

things of God are clearly seen being understood by the things that are made. And yet all sensible things cannot be called sacraments. Therefore not every sign of a sacred thing is a sacrament.

Obj. 2. Further, whatever was done under the Old Law was a figure of Christ Who is the *Holy of Holies* (Dan. ix. 24), according to 1 Cor. x. 11: *All (these) things happened to them in figure;* and Col. ii. 17: *Which are a shadow of things to come, but the body is Christ's.* And yet not all that was done by the Fathers of the Old Testament, not even all the ceremonies of the Law, were sacraments, but only in certain special cases, as stated in the Second Part (I.-II., Q. CI., A. 4). Therefore it seems that not every sign of a sacred thing is a sacrament.

Obj. 3. Further, even in the New Testament many things are done in sign of some sacred thing; yet they are not called sacraments; such as sprinkling with holy water, the consecration of an altar, and suchlike. Therefore not every sign of a sacred thing is a sacrament.

On the contrary, A definition is convertible with the thing defined. Now some define a sacrament as being *the sign of a sacred thing;* moreover, this is clear from the passage quoted above (A. 1) from Augustine. Therefore it seems that every sign of a sacred thing is a sacrament.

I answer that, Signs are given to men, to whom it is proper to discover the unknown by means of the known. Consequently a sacrament properly so called is that which is the sign of some sacred thing pertaining to man; so that properly speaking a sacrament, as considered by us now, is defined as being the *sign of a holy thing so far as it makes men holy.*

Reply Obj. 1. Sensible creatures signify something holy—viz., Divine wisdom and goodness inasmuch as these are holy in themselves; but not inasmuch as we are made holy by them. Therefore they cannot be called sacraments as we understand sacraments now.

Reply Obj. 2. Some things pertaining to the Old Testament signified the holiness of Christ considered as holy in Himself. Others signified His holiness considered as the

cause of our holiness; thus the sacrifice of the Paschal Lamb signified Christ's Sacrifice whereby we are made holy: and suchlike are properly styled sacraments of the Old Law.

Reply Obj. 3. Names are given to things considered in reference to their end and state of completeness. Now a disposition is not an end, whereas perfection is. Consequently things that signify disposition to holiness are not called sacraments, and with regard to these the objection is verified: only those are called sacraments which signify the perfection of holiness in man.

Third Article.

whether a sacrament is a sign of one thing only?

We proceed thus to the Third Article:—

Objection 1. It seems that a sacrament is a sign of one thing only. For that which signifies many things is an ambiguous sign, and consequently occasions deception: this is clearly seen in equivocal words. But all deception should be removed from the Christian religion, according to Col. ii. 8: *Beware lest any man cheat you by philosophy and vain deceit.* Therefore it seems that a sacrament is not a sign of several things.

Obj. 2. Further, as stated above (A. 2), a sacrament signifies a holy thing in so far as it makes man holy. But there is only one cause of man's holiness, viz., the blood of Christ; according to Heb. xiii. 12: *Jesus, that He might sanctify the people by His own blood, suffered without the gate.* Therefore it seems that a sacrament does not signify several things.

Obj. 3. Further, it has been said above (A. 2 *ad* 3) that a sacrament signifies properly the very end of sanctification. Now the end of sanctification is eternal life, according to Rom. vi. 22: *You have your fruit unto sanctification, and the end life everlasting.* Therefore it seems that the sacraments signify one thing only—viz., eternal life.

On the contrary, In the Sacrament of the Altar, two things are signified, viz., Christ's true body, and Christ's mystical body; as Augustine says (*Liber Sent. Prosper.*).

I answer that, As stated above (A. 2) a sacrament properly speaking is that which is ordained to signify our sanctification. In which three things may be considered; viz., the very cause of our sanctification, which is Christ's passion; the form of our sanctification, which is grace and the virtues; and the ultimate end of our sanctification, which is eternal life. And all these are signified by the sacraments. Consequently a sacrament is a sign that is both a reminder of the past, *i.e.*, the passion of Christ; and an indication of that which is effected in us by Christ's passion, *i.e.*, grace; and a prognostic, that is, a foretelling of future glory.

Reply Obj. 1. Then is a sign ambiguous and the occasion of deception, when it signifies many things not ordained to one another. But when it signifies many things inasmuch as, through being mutually ordained, they form one thing, then the sign is not ambiguous but certain: thus this word *man* signifies the soul and body inasmuch as together they form the human nature. In this way a sacrament signifies the three things aforesaid, inasmuch as by being in a certain order they are one thing.

Reply Obj. 2. Since a sacrament signifies that which sanctifies, it must needs signify the effect, which is implied in the sanctifying cause as such.

Reply Obj. 3. It is enough for a sacrament that it signify that perfection which consists in the form, nor is it necessary that it should signify only that perfection which is the end.

Fourth Article

whether a sacrament is always something sensible?

We proceed thus to the Fourth Article:—

Objection 1. It seems that a sacrament is not always something sensible. Because, according to the Philosopher (*Prior. Anal.* ii.), every effect is a sign of its cause. But just as there are some sensible effects, so are there some intelligible effects; thus science is the effect of a demonstration. Therefore not every sign is sensible. Now all that

is required for a sacrament is something that is a sign of some sacred thing, inasmuch as thereby man is sanctified, as stated above (A. 2). Therefore something sensible is not required for a sacrament.

Obj. 2. Further, sacraments belong to the kingdom of God and the Divine worship. But sensible things do not seem to belong to the Divine worship: for we are told (John iv. 24) that *God is a spirit; and they that adore Him, must adore Him in spirit and in truth;* and (Rom. xiv. 17) that *the kingdom of God is not meat and drink.* Therefore sensible things are not required for the sacraments.

Obj. 3. Further, Augustine says (*De Lib. Arb.* ii.) that *sensible things are goods of least account, since without them man can live aright.* But the sacraments are necessary for man's salvation, as we shall show farther on (Q. LXI., A. 1): so that man cannot live aright without them. Therefore sensible things are not required for the sacraments.

On the contrary, Augustine says (*Tract.* lxxx. *sup. Joan.*): *The word is added to the element and this becomes a sacrament;* and he is speaking there of water which is a sensible element. Therefore sensible things are required for the sacraments.

I answer that, Divine wisdom provides for each thing according to its mode; hence it is written (Wisd. viii. 1) that *she . . . ordereth all things sweetly:* wherefore also we are told (Matth. xxv. 15) that she *gave to everyone according to his proper ability.* Now it is part of man's nature to acquire knowledge of the intelligible from the sensible. But a sign is that by means of which one attains to the knowledge of something else. Consequently, since the sacred things which are signified by the sacraments, are the spiritual and intelligible goods by means of which man is sanctified, it follows that the sacramental signs consist in sensible things: just as in the Divine Scriptures spiritual things are set before us under the guise of things sensible. And hence it is that sensible things are required for the sacraments; as Dionysius also proves in his book on the heavenly hierarchy (*Cœl. Hier.* i.).

Reply Obj. 1. The name and definition of a thing is

taken principally from that which belongs to a thing primarily and essentially: and not from that which belongs to it through something else. Now a sensible effect being the primary and direct object of man's knowledge (since all our knowledge springs from the senses) by its very nature leads to the knowledge of something else: whereas intelligible effects are not such as to be able to lead us to the knowledge of something else, except in so far as they are manifested by some other thing, *i.e.*, by certain sensibles. It is for this reason that the name sign is given primarily and principally to things which are offered to the senses; hence Augustine says (*De Doctr. Christ.* ii.) that a sign *is that which conveys something else to the mind, besides the species which it impresses on the senses.* But intelligible effects do not partake of the nature of a sign except in so far as they are pointed out by certain signs. And in this way, too, certain things which are not sensible are termed sacraments as it were, in so far as they are signified by certain sensible things, of which we shall treat further on (Q. LXIII., A. 1 *ad* 2; A. 3 *ad* 2; Q. LXXIII., A. 6; Q. LXXXIV., A. 1 *ad* 3).

Reply Obj. 2. Sensible things considered in their own nature do not belong to the worship or kingdom of God: but considered only as signs of spiritual things in which the kingdom of God consists.

Reply Obj. 3. Augustine speaks there of sensible things, considered in their nature; but not as employed to signify spiritual things, which are the highest goods.

FIFTH ARTICLE.

WHETHER DETERMINATE THINGS ARE REQUIRED FOR A SACRAMENT?

We proceed thus to the Fifth Article :—

Objection. 1. It seems that determinate things are not required for a sacrament. For sensible things are required in sacraments for the purpose of signification, as stated above (A. 4). But nothing hinders the same thing being

signified by divers sensible things: thus in Holy Scripture God is signified metaphorically, sometimes by a stone (2 Kings xxii. 2, Zach. iii. 9, 1 Cor. x. 4, Apoc. iv. 3); sometimes by a lion (Isa. xxxi. 4, Apoc. v. 5); sometimes by the sun (Isa. lx. 19, 20; Malach. iv. 2), or by something similar. Therefore it seems that divers things can be suitable to the same sacrament. Therefore determinate things are not required for the sacraments.

Obj. 2. Further, the health of the soul is more necessary than that of the body. But in bodily medicines, which are ordained to the health of the body, one thing can be substituted for another which happens to be wanting. Therefore much more in the sacraments, which are spiritual remedies ordained to the health of the soul, can one thing be substituted for another when this happens to be lacking.

Obj. 3. Further, it is not fitting that the salvation of men be restricted by the Divine Law: still less by the Law of Christ, Who came to save all. But in the state of the Law of nature determinate things were not required in the sacraments, but were put to that use through a vow, as appears from Gen. xxviii. where Jacob vowed that he would offer to God tithes and peace-offerings. Therefore it seems that man should not have been restricted, especially under the New Law, to the use of any determinate thing in the sacraments.

On the contrary, Our Lord said (John iii. v.); *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*

I answer that, In the use of the sacraments two things may be considered, namely, the worship of God, and the sanctification of man: the former of which pertains to man as referred to God, and the latter pertains to God in reference to man. Now it is not for anyone to determine that which is in the power of another, but only that which is in his own power. Since, therefore, the sanctification of man is in the power of God Who sanctifies, it is not for man to decide what things should be used for his sanctification, but this should be determined by Divine institution. Therefore in the sacraments of the New Law, by which

man is sanctified according to 1 Cor. vi. 11, *You are washed, you are sanctified,* we must use those things which are determined by Divine institution.

Reply Obj. 1. Though the same thing can be signified by divers signs, yet to determine which sign must be used belongs to the signifier. Now it is God Who signifies spiritual things to us by means of the sensible things in the sacraments, and of similitudes in the Scriptures. And consequently, just as the Holy Ghost decides by what similitudes spiritual things are to be signified in certain passages of Scripture, so also must it be determined by Divine institution what things are to be employed for the purpose of signification in this or that sacrament.

Reply Obj. 2. Sensible things are endowed with natural powers conducive to the health of the body: and therefore if two of them have the same virtue, it matters not which we use. Yet they are ordained unto sanctification not through any power that they possess naturally, but only in virtue of the Divine institution. And therefore it was necessary that God should determine the sensible things to be employed in the sacraments.

Reply Obj. 3. As Augustine says (*Contra Faust.* xix.), diverse sacraments suit different times; just as different times are signified by different parts of the verb, viz., present, past, and future. Consequently, just as under the state of the Law of nature man was moved by inward instinct and without any outward law, to worship God, so also the sensible things to be employed in the worship of God were determined by inward instinct. But later on it became necessary for a law to be given (to man) from without: both because the Law of nature had become obscured by man's sins; and in order to signify more expressly the grace of Christ, by which the human race is sanctified. And hence the need for those things to be determinate, of which men have to make use in the sacraments. Nor is the way of salvation narrowed thereby: because the things which need to be used in the sacraments, are either in everyone's possession or can be had with little trouble.

Sixth Article.

whether words are required for the signification of the sacraments?

We proceed thus to the Sixth Article:—

Objection 1. It seems that words are not required for the signification of the sacraments. For Augustine says (*Contra Faust.* xix.): *What else is a corporal sacrament but a kind of visible word?* Wherefore to add words to the sensible things in the sacraments seems to be the same as to add words to words. But this is superfluous. Therefore words are not required besides the sensible things in the sacraments.

Obj. 2. Further, a sacrament is some one thing. But it does not seem possible to make one thing of those that belong to different genera. Since, therefore, sensible things and words are of different genera, for sensible things are the product of nature, but words, of reason; it seems that in the sacraments, words are not required besides sensible things.

Obj. 3. Further, the sacraments of the New Law succeed those of the Old Law: since *the former were instituted when the latter were abolished*, as Augustine says (*Contra Faust.* xix.). But no form of words was required in the sacraments of the Old Law. Therefore neither is it required in those of the New Law.

On the contrary, The Apostle says (Eph. v. 25, 26): *Christ loved the Church, and delivered Himself up for it; that He might sanctify it, cleansing it by the laver of water in the word of life.* And Augustine says (*Tract.* xxx. *in Joan.*): *The word is added to the element, and this becomes a sacrament.*

I answer that, The sacraments, as stated above (AA. 2, 3), are employed as signs for man's sanctification. Consequently they can be considered in three ways: and in each way it is fitting for words to be added to the sensible signs. For in the first place they can be considered in regard to the cause of sanctification, which is the Word incarnate:

to Whom the sacraments have a certain conformity, in that the word is joined to the sensible sign, just as in the mystery of the Incarnation the Word of God is united to sensible flesh.

Secondly, sacraments may be considered on the part of man who is sanctified, and who is composed of soul and body: to whom the sacramental remedy is adjusted, since it touches the body through the sensible element, and the soul through faith in the words. Hence Augustine says (*Tract.* lxxx. *in Joan.*) on John xv. 3, *Now you are clean by reason of the word*, etc.: *Whence hath water this so great virtue, to touch the body and wash the heart, but by the word doing it, not because it is spoken, but because it is believed?*

Thirdly, a sacrament may be considered on the part of the sacramental signification. Now Augustine says (*De Doctr. Christ.* ii.) that *words are the principal signs used by men;* because words can be formed in various ways for the purpose of signifying various mental concepts, so that we are able to express our thoughts with greater distinctness by means of words. And therefore in order to insure the perfection of sacramental signification it was necessary to determine the signification of the sensible things by means of certain words. For water may signify both a cleansing by reason of its humidity, and refreshment by reason of its being cool: but when we say, *I baptize thee*, it is clear that we use water in baptism in order to signify a spiritual cleansing.

Reply Obj. 1. The sensible elements of the sacraments are called words by way of a certain likeness, in so far as they partake of a certain significative power, which resides principally in the very words, as stated above. Consequently it is not a superfluous repetition to add words to the visible element in the sacraments; because one determines the other, as stated above.

Reply Obj. 2. Although words and other sensible things are not in the same genus, considered in their natures, yet have they something in common as to the thing signified by them: which is more perfectly done in words than in other

things. Wherefore in the sacraments, words and things, like form and matter, combine in the formation of one thing, in so far as the signification of things is completed by means of words, as above stated. And under words are comprised also sensible actions, such as cleansing and anointing and suchlike: because they have a like signification with the things.

Reply Obj. 3. As Augustine says (*Contra Faust.* xix.), the sacraments of things present should be different from sacraments of things to come. Now the sacraments of the Old Law foretold the coming of Christ. Consequently they did not signify Christ so clearly as the sacraments of the New Law, which flow from Christ Himself, and have a certain likeness to Him, as stated above.—Nevertheless in the Old Law, certain words were used in things pertaining to the worship of God, both by the priests, who were the ministers of those sacraments, according to Num. vi. 23, 24: *Thus shall you bless the children of Israel, and you shall say to them: The Lord bless thee,* etc.; and by those who made use of those sacraments, according to Deut. xxvi. 3: *I profess this day before the Lord thy God,* etc.

Seventh Article.

whether determinate words are required in the sacraments?

We proceed thus to the Seventh Article:—

Objection 1. It seems that determinate words are not required in the sacraments. For as the Philosopher says (*Peri Herm.* i.), *words are not the same for all.* But salvation, which is sought through the sacraments, is the same for all. Therefore determinate words are not required in the sacraments.

Obj. 2. Further, words are required in the sacraments forasmuch as they are the principal means of signification, as stated above (A. 6). But it happens that various words mean the same. Therefore determinate words are not required in the sacraments.

Obj. 3. Further, corruption of anything changes its species. But some corrupt the pronunciation of words, and yet it is not credible that the sacramental effect is hindered thereby; else unlettered men and stammerers, in conferring sacraments, would frequently do so invalidly. Therefore it seems that determinate words are not required in the sacraments.

On the contrary, Our Lord used determinate words in consecrating the sacrament of the Eucharist, when He said (Matth. xxvi. 26): *This is My Body.* Likewise He commanded His disciples to baptize under a form of determinate words, saying (Matt. xxviii. 19): *Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

I answer that, As stated above (A. 6 *ad* 2), in the sacraments the words are as the form, and sensible things are as the matter. Now in all things composed of matter and form, the determining principle is on the part of the form, which is as it were the end and terminus of the matter. Consequently for the being of a thing the need of a determinate form is prior to the need of determinate matter: for determinate matter is needed that it may be adapted to the determinate form. Since, therefore, in the sacraments determinate sensible things are required, which are as the sacramental matter, much more is there need in them of a determinate form of words.

Reply Obj. 1. As Augustine says (*Tract.* lxxx. *sup. Joan.*), the word operates in the sacraments *not because it is spoken, i.e.,* not by the outward sound of the voice, *but because it is believed* in accordance with the sense of the words which is held by faith. And this sense is indeed the same for all, though the same words as to their sound be not used by all. Consequently no matter in what language this sense is expressed, the sacrament is complete.

Reply Obj. 2. Although it happens in every language that various words signify the same thing, yet one of those words is that which those who speak that language use principally and more commonly to signify that particular thing: and

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this is the word which should be used for the sacramental signification. So also among sensible things, that one is used for the sacramental signification which is most commonly employed for the action by which the sacramental effect is signified: thus water is most commonly used by men for bodily cleansing, by which the spiritual cleansing is signified: and therefore water is employed as the matter of baptism.

Reply Obj. 3. If he who corrupts the pronunciation of the sacramental words—does so on purpose, he does not seem to intend to do what the Church intends: and thus the sacrament seems to be defective. But if he do this through error or a slip of the tongue, and if he so far mispronounce the words as to deprive them of sense, the sacrament seems to be defective. This would be the case especially if the mispronunciation be in the beginning of a word, for instance, if one were to say *in nomine matris* instead of *in nomine Patris*. If, however, the sense of the words be not entirely lost by this mispronunciation, the sacrament is complete. This would be the case principally if the end of a word be mispronounced; for instance, if one were to say *patrias et filias*. For although the words thus mispronounced have no appointed meaning, yet we allow them an accommodated meaning corresponding to the usual forms of speech. And so, although the sensible sound is changed, yet the sense remains the same.

What has been said about the various mispronunciations of words, either at the beginning or at the end, holds forasmuch as with us a change at the beginning of a word changes the meaning, whereas a change at the end generally speaking does not effect such a change: whereas with the Greeks the sense is changed also in the beginning of words in the conjugation of verbs.

Nevertheless the principle point to observe is the extent of the corruption entailed by mispronunciation: for in either case it may be so little that it does not alter the sense of the words; or so great that it destroys it. But it is easier for the one to happen on the part of the beginning of the words, and the other at the end.

EIGHTH ARTICLE.

WHETHER IT IS LAWFUL TO ADD ANYTHING TO THE WORDS IN WHICH THE SACRAMENTAL FORM CONSISTS?

We proceed thus to the Eighth Article:—

Objection 1. It seems that it is not lawful to add anything to the words in which the sacramental form consists. For these sacramental words are not of less importance than are the words of Holy Scripture. But it is not lawful to add anything to, or to take anything from, the words of Holy Scripture: for it is written (Deut. iv. 2): *You shall not add to the word that I speak to you, neither shall you take away from it;* and (Apoc. xxii. 18, 19): *I testify to everyone that heareth the words of the prophecy of this book: if any man shall add to these things, God shall add to him the plagues written in this book. And if any man shall take away . . . God shall take away his part out of the book of life.* Therefore it seems that neither is it lawful to add anything to, or to take anything from, the sacramental forms.

Obj. 2. Further, in the sacraments words are by way of form, as stated above (A. 6 *ad* 2; A. 7). But any addition or subtraction in forms changes the species, as also in numbers (*Metaph.* viii.). Therefore it seems that if anything be added to or subtracted from a sacramental form, it will not be the same sacrament.

Obj. 3. Further, just as the sacramental form demands a certain number of words, so does it require that these words should be pronounced in a certain order and without interruption. If therefore, the sacrament is not rendered invalid by addition or subtraction of words, in like manner it seems that neither is it, if the words be pronounced in a different order or with interruptions.

On the contrary, Certain words are inserted by some in the sacramental forms, which are not inserted by others: thus the Latins baptize under this form: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;* whereas the Greeks use the following form: *The servant of God, N . . . is baptized in the name of the Father,* etc. Yet

both confer the sacrament validly. Therefore it is lawful to add something to, or to take something from, the sacramental forms.

I answer that, With regard to all the variations that may occur in the sacramental forms, two points seem to call for our attention. One is on the part of the person who says the words, and whose intention is essential to the sacrament, as will be explained further on (Q. LXIV., A. 8). Wherefore if he intends by such addition or suppression to perform a rite other from that which is recognized by the Church, it seems that the sacrament is invalid: because he seems not to intend to do what the Church does.

The other point to be considered is the meaning of the words. For since in the sacraments, the words produce an effect according to the sense which they convey, as stated above (A. 7 *ad* 1), we must see whether the change of words destroys the essential sense of the words: because then the sacrament is clearly rendered invalid. Now it is clear, if any substantial part of the sacramental form be suppressed, that the essential sense of the words is destroyed; and consequently the sacrament is invalid. Wherefore Didymus says (*De Spir. Sanct.* ii.): *If anyone attempt to baptize in such a way as to omit one of the aforesaid names, i.e.*, of the Father, Son, and Holy Ghost, *his baptism will be invalid*. But if that which is omitted be not a substantial part of the form, such an omission does not destroy the essential sense of the words, nor consequently the validity of the sacrament. Thus in the form of the Eucharist, —*For this is My Body*, the omission of the word *for* does not destroy the essential sense of the words, nor consequently cause the sacrament to be invalid; although perhaps he who makes the omission may sin from negligence or contempt.

Again, it is possible to add something that destroys the essential sense of the words: for instance, if one were to say: *I baptize thee in the name of the Father Who is greater, and of the Son Who is less*, with which form the Arians baptized: and consequently such an addition makes the

sacrament invalid. But if the addition be such as not to destroy the essential sense, the sacrament is not rendered invalid. Nor does it matter whether this addition be made at the beginning, in the middle, or at the end: For instance, if one were to say, *I baptize thee in the name of the Father Almighty, and of the Only Begotten Son, and of the Holy Ghost, the Paraclete,* the baptism would be valid; and in like manner if one were to say, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost; and may the Blessed Virgin succour thee,* the baptism would be valid.

Perhaps, however, if one were to say, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, and of the Blessed Virgin Mary,* the baptism would be void; because it is written (1 Cor. i. 13): *Was Paul crucified for you or were you baptized in the name of Paul?* But this is true if the intention be to baptize in the name of the Blessed Virgin as in the name of the Trinity, by which baptism is consecrated: for such a sense would be contrary to faith, and would therefore render the sacrament invalid: whereas if the addition, *and in the name of the Blessed Virgin* be understood, not as if the name of the Blessed Virgin effected anything in baptism, but as intimating that her intercession may help the person baptized to preserve the baptismal grace, then the sacrament is not rendered void.

Reply Obj. 1. It is not lawful to add anything to the words of Holy Scripture as regards the sense; but many words are added by Doctors by way of explanation of the Holy Scriptures. Nevertheless, it is not lawful to add even words to Holy Scripture as though such words were a part thereof, for this would amount to forgery. It would amount to the same if anyone were to pretend that something is essential to a sacramental form, which is not so.

Reply Obj. 2. Words belong to a sacramental form by reason of the sense signified by them. Consequently any addition or suppression of words which does not add to or take from the essential sense, does not destroy the essence of the sacrament.

Reply Obj. 3. If the words are interrupted to such an extent that the intention of the speaker is interrupted, the sacramental sense is destroyed, and consequently, the validity of the sacrament. But this is not the case if the interruption of the speaker is so slight, that his intention and the sense of the words is not interrupted.

The same is to be said of a change in the order of the words. Because if this destroys the sense of the words, the sacrament is invalidated: as happens when a negation is made to precede or follow a word. But if the order is so changed that the sense of the words does not vary, the sacrament is not invalidated, according to the Philosopher's dictum: *Nouns and verbs mean the same though they be transposed* (*Peri Herm.* x.).

QUESTION LXI.

OF THE NECESSITY OF THE SACRAMENTS.

(*In Four Articles.*)

We must now consider the necessity of the sacraments; concerning which there are four points of inquiry: (1) Whether sacraments are necessary for man's salvation? (2) Whether they were necessary in the state that preceded sin? (3) Whether they were necessary in the state after sin and before Christ? (4) Whether they were necessary after Christ's coming?

First Article.

WHETHER SACRAMENTS ARE NECESSARY FOR MAN'S SALVATION?

We proceed thus to the First Article:—

Objection 1. It seems that sacraments are not necessary for man's salvation. For the Apostle says (1 Tim. iv. 8): *Bodily exercise is profitable to little.* But the use of sacraments pertains to bodily exercise; because sacraments are perfected in the signification of sensible things and words, as stated above (Q. LX., A. 6). Therefore sacraments are not necessary for the salvation of man.

Obj. 2. Further, the Apostle was told (2 Cor. xii. 9): *My grace is sufficient for thee.* But it would not suffice if sacraments were necessary for salvation. Therefore sacraments are not necessary for man's salvation.

Obj. 3. Further, given a sufficient cause, nothing more seems to be required for the effect. But Christ's Passion is the sufficient cause of our salvation; for the Apostle says

(Rom. v. 10): *If, when we were enemies, we were reconciled to God by the death of His Son: much more, being reconciled, shall we be saved by His life.* Therefore sacraments are not necessary for man's salvation.

On the contrary, Augustine says (*Contra Faust.* xix.): *It is impossible to keep men together in one religious denomination, whether true or false, except they be united by means of visible signs or sacraments.* But it is necessary for salvation that men be united together in the name of the one true religion. Therefore sacraments are necessary for man's salvation.

I answer that, Sacraments are necessary unto man's salvation for three reasons. The first is taken from the condition of human nature which is such that it has to be led by things corporeal and sensible to things spiritual and intelligible. Now it belongs to Divine providence to provide for each one according as its condition requires. Divine wisdom, therefore, fittingly provides man with means of salvation, in the shape of corporeal and sensible signs that are called sacraments.

The second reason is taken from the state of man who in sinning subjected himself by his affections to corporeal things. Now the healing remedy should be given to a man so as to reach the part affected by disease. Consequently it was fitting that God should provide man with a spiritual medicine by means of certain corporeal signs; for if man were offered spiritual things without a veil, his mind being taken up with the material world would be unable to apply itself to them.

The third reason is taken from the fact that man is prone to direct his activity chiefly towards material things. Lest, therefore, it should be too hard for man to be drawn away entirely from bodily actions, bodily exercise was offered to him in the sacraments, by which he might be trained to avoid superstitious practices, consisting in the worship of demons, and all manner of harmful action, consisting in sinful deeds.

It follows, therefore, that through the institution of the

sacraments man, consistently with his nature, is instructed through sensible things; he is humbled, through confessing that he is subject to corporeal things, seeing that he receives assistance through them: and he is even preserved from bodily hurt, by the healthy exercise of the sacraments.

Reply Obj. 1. Bodily exercise, as such, is not very profitable: but exercise taken in the use of the sacraments is not merely bodily, but to a certain extent spiritual, viz., in its signification and in its causality.

Reply Obj. 2. God's grace is a sufficient cause of man's salvation. But God gives grace to man in a way which is suitable to him. Hence it is that man needs the sacraments that he may obtain grace.

Reply Obj. 3. Christ's Passion is a sufficient cause of man's salvation. But it does not follow that the sacraments are not also necessary for that purpose: because they obtain their effect through the power of Christ's Passion; and Christ's Passion is, so to say, applied to man through the sacraments according to the Apostle (Rom. vi. 3): *All we who are baptized in Christ Jesus, are baptized in His death.*

SECOND ARTICLE.

WHETHER BEFORE SIN SACRAMENTS WERE NECESSARY TO MAN?

We proceed thus to the Second Article:—

Objection 1. It seems that before sin sacraments were necessary to man. For, as stated above (A. 1 *ad* 2) man needs sacraments that he may obtain grace. But man needed grace even in the state of innocence, as we stated in the First Part (Q. XCV., A. 4; *cf.* I.-II., Q. CIX., A. 2; Q. CXIV., A. 2). Therefore sacraments were necessary in that state also.

Obj. 2. Further, sacraments are suitable to man by reason of the conditions of human nature, as stated above (A. 1). But man's nature is the same before and after sin. Therefore it seems that before sin, man needed the sacraments.

Obj. 3. Further, matrimony is a sacrament, according to

Eph. v. 32: *This is a great sacrament; but I speak in Christ and in the Church.* But matrimony was instituted before sin, as may be seen in Gen. ii. Therefore sacraments were necessary to man before sin.

On the contrary, None but the sick need remedies, according to Matth. ix. 12: *They that are in health need not a physician.* Now the sacraments are spiritual remedies for the healing of wounds inflicted by sin. Therefore they were not necessary before sin.

I answer that, Sacraments were not necessary in the state of innocence. This can be proved from the rectitude of that state, in which the higher (parts of man) ruled the lower, and nowise depended on them: for just as the mind was subject to God, so were the lower powers of the soul subject to the mind, and the body to the soul. And it would be contrary to this order if the soul were perfected, either in knowledge or in grace, by anything corporeal; which happens in the sacraments. Therefore in the state of innocence man needed no sacraments, whether as remedies against sin or as means of perfecting the soul.

Reply Obj. 1. In the state of innocence man needed grace: not so that he needed to obtain grace by means of sensible signs, but in a spiritual and invisible manner.

Reply Obj. 2. Man's nature is the same before and after sin, but the state of his nature is not the same. Because after sin, the soul, even in its higher part, needs to receive something from corporeal things in order that it may be perfected: whereas man had no need of this in that state.

Reply Obj. 3. Matrimony was instituted in the state of innocence, not as a sacrament, but as a function of nature. Consequently, however, it foreshadowed something in relation to Christ and the Church: just as everything else foreshadowed Christ.

THIRD ARTICLE.

WHETHER THERE SHOULD HAVE BEEN SACRAMENTS AFTER SIN, BEFORE CHRIST?

We proceed thus to the Third Article:—

Objection 1. It seems that there should have been no sacraments after sin, before Christ. For it has been stated that the Passion of Christ is applied to men through the sacraments: so that Christ's Passion is compared to the sacraments as cause to effect. But effect does not precede cause. Therefore there should have been no sacraments before Christ's coming.

Obj. 2. Further, sacraments should be suitable to the state of the human race, as Augustine declares (*Contra Faust.* xix.). But the state of the human race underwent no change after sin until it was repaired by Christ. Neither, therefore, should the sacraments have been changed, so that besides the sacraments of the natural law, others should be instituted in the law of Moses.

Obj. 3. Further, the nearer a thing approaches to that which is perfect, the more like it should it be. Now the perfection of human salvation was accomplished by Christ; to Whom the sacraments of the Old Law were nearer than those that preceded the Law. Therefore they should have borne a greater likeness to the sacraments of Christ. And yet the contrary is the case, since it was foretold that the priesthood of Christ would be *according to the order of Melchisedech, and not . . . according to the order of Aaron* (Heb. vii. 11). Therefore sacraments were unsuitably instituted before Christ.

On the contrary, Augustine says (*Contra Faust.* xix.) that *the first sacraments which the Law commanded to be solemnized and observed were announcements of Christ's future coming.* But it was necessary for man's salvation that Christ's coming should be announced beforehand. Therefore it was necessary that some sacraments should be instituted before Christ.

I answer that, Sacraments are necessary for man's salva-

tion, in so far as they are sensible signs of invisible things whereby man is made holy. Now after sin no man can be made holy save through Christ, *Whom God hath proposed to be a propitiation, through faith in His blood, to the showing of His justice . . . that He Himself may be just, and the justifier of him who is of the faith of Jesus Christ* (Rom. iii. 25, 26). Therefore before Christ's coming there was need for some visible signs whereby man might testify to his faith in the future coming of a Saviour. And these signs are called sacraments. It is therefore clear that some sacraments were necessary before Christ's coming.

Reply Obj. 1. Christ's Passion is the final cause of the old sacraments: for they were instituted in order to foreshadow it. Now the final cause precedes not in time, but in the intention of the agent. Consequently, there is no reason against the existence of sacraments before Christ's Passion.

Reply Obj. 2. The state of the human race after sin and before Christ can be considered from two points of view. First, from that of faith: and thus it was always one and the same: since men were made righteous, through faith in the future coming of Christ. Secondly, according as sin was more or less intense, and knowledge concerning Christ more or less explicit. For as time went on sin gained a greater hold on man, so much so that it clouded man's reason, the consequence being that the precepts of the natural law were insufficient to make man live aright, and it became necessary to have a written code of fixed laws, and together with these certain sacraments of faith. For it was necessary, as time went on, that the knowledge of faith should be more and more unfolded, since, as Gregory says (*Hom.* vi. *in Ezech.*): *With the advance of time there was an advance in the knowledge of Divine things.* Consequently in the Old Law there was also a need for certain fixed sacraments significative of man's faith in the future coming of Christ: which sacraments are compared to those that preceded the Law, as something determinate to that which is indeterminate: inasmuch as before the Law it was not laid down precisely

of what sacraments men were to make use: whereas this was prescribed by the Law; and this was necessary both on account of the overclouding of the natural law, and for the clearer signification of faith.

Reply Obj. 3. The sacrament of Melchisedech which preceded the Law is more like the Sacrament of the New Law in its matter: in so far as *he offered bread and wine* (Gen. xiv. 18), just as bread and wine are offered in the sacrifice of the New Testament. Nevertheless, the sacraments of the Mosaic Law are more like the thing signified by the sacrament, *i.e.*, the Passion of Christ: as clearly appears in the Paschal Lamb and such-like. The reason of this was lest, if the sacraments retained the same appearance, it might seem to be the continuation of one and the same sacrament, where there was no interruption of time.

FOURTH ARTICLE.

WHETHER THERE WAS NEED FOR ANY SACRAMENTS AFTER CHRIST CAME?

We proceed thus to the Fourth Article :—

Objection 1. It seems that there was no need for any sacraments after Christ came. For the figure should cease with the advent of the truth. But *grace and truth came by Jesus Christ* (John i. 17). Since, therefore, the sacraments are signs or figures of the truth, it seems that there was no need for any sacraments after Christ's Passion.

Obj. 2. Further, the sacraments consist in certain elements, as stated above (Q. LX., A. 4). But the Apostle says (Gal. iv. 3, 4) that *when we were children we were serving under the elements of the world :* but that now *when the fulness of time* has *come*, we are no longer children. Therefore it seems that we should not serve God under the elements of this world, by making use of corporeal sacraments.

Obj. 3. Further, according to James i. 17, with God *there is no change, nor shadow of alteration*. But it seems to argue some change in the Divine will that God should give man certain sacraments for his sanctification now during

the time of grace, and other sacraments before Christ's coming. Therefore it seems that other sacraments should not have been instituted after Christ.

On the contrary, Augustine says (*Contra Faust.* xix.) that the sacraments of the Old Law *were abolished because they were fulfilled; and others were instituted, fewer in number, but more efficacious, more profitable, and of easier accomplishment.*

I answer that, As the ancient Fathers were saved through faith in Christ's future coming, so are we saved through faith in Christ's past birth and Passion. Now the sacraments are signs in protestation of the faith whereby man is justified; and signs should vary according as they signify the future, the past, or the present; for as Augustine says (*Contra Faust.* xix.), *the same thing is variously pronounced as to be done and as having been done: for instance the word 'passurus'* (going to suffer) *differs from 'passus'* (having suffered). Therefore the sacraments of the New Law, that signify Christ in relation to the past, must needs differ from those of the Old Law, that foreshadowed the future.

Reply Obj. 1. As Dionysius says (*Eccl. Hier.* v.), the state of the New Law is between the state of the Old Law, whose figures are fulfilled in the New, and the state of glory, in which all truth will be openly and perfectly revealed. Wherefore then there will be no sacraments. But now, so long as we know *through a glass in a dark manner*, (1 Cor. xiii. 12) we need sensible signs in order to reach spiritual things: and this is the province of the sacraments.

Reply Obj. 2. The Apostle calls the sacraments of the Old Law *weak and needy elements* (Gal. iv. 9) because they neither contained nor caused grace. Hence the Apostle says that those who used these sacraments served God *under the elements of this world*: for the very reason that these sacraments were nothing else than the elements of this world. But our sacraments both contain and cause grace: consequently the comparison does not hold.

Reply Obj. 3. Just as the head of the house is not proved to have a changeable mind, through issuing various commands to his household at various seasons, ordering things differently in winter and summer; so it does not follow that there is any change in God, because He instituted sacraments of one kind after Christ's coming, and of another kind at the time of the Law; because the latter were suitable as foreshadowing grace; the former as signifying the presence of grace.

QUESTION LXII.

OF THE SACRAMENTS' PRINCIPAL EFFECT, WHICH IS GRACE.

(*In Six Articles.*)

WE have now to consider the effect of the sacraments. First of their principal effect, which is grace; secondly, of their secondary effect, which is a character. Concerning the first there are six points of inquiry: (1) Whether the sacraments of the New Law are the cause of grace? (2) Whether sacramental grace confers anything in addition to the grace of the virtues and gifts? (3) Whether the sacraments contain grace? (4) Whether there is any power in them for the causing of grace? (5) Whether the sacraments derive this power from Christ's Passion? (6) Whether the sacraments of the Old Law caused grace?

FIRST ARTICLE.

WHETHER THE SACRAMENTS ARE THE CAUSE OF GRACE?

We proceed thus to the First Article:—

Objection 1. It seems that the sacraments are not the cause of grace. For it seems that the same thing is not both sign and cause: since the nature of sign appears to be more in keeping with an effect. But a sacrament is a sign of grace. Therefore it is not its cause.

Obj. 2. Further, nothing corporeal can act on a spiritual thing: since *the agent is more excellent than the patient*, as Augustine says (*Gen. ad lit.* xii.). But the subject of grace is the human mind, which is something spiritual. Therefore the sacraments cannot cause grace.

Obj. 3. Further, what is proper to God should not be ascribed to a creature. But it is proper to God to cause grace, according to Ps. lxxxiii. 12: *The Lord will give grace and glory.* Since, therefore, the sacraments consist in certain words and created things, it seems that they cannot cause grace.

On the contrary, Augustine says (*Tract.* lxxx. *in Joan.*) that the baptismal water *touches the body and cleanses the heart.* But the heart is not cleansed save through grace. Therefore it causes grace: and for like reason so do the other sacraments of the Church.

I answer that, We must needs say that in some way the sacraments of the New Law cause grace. For it is evident that through the sacraments of the New Law man is incorporated with Christ: thus the Apostle says of Baptism (Gal. iii. 27): *As many of you as have been baptized in Christ have put on Christ.* And man is made a member of Christ through grace alone.

Some, however, say that they are the cause of grace not by their own operation, but in so far as God causes grace in the soul when the sacraments are employed. And they give as an example a man who on presenting a leaden coin, receives, by the king's command, a hundred pounds: not as though the leaden coin, by any operation of its own, caused him to be given that sum of money; this being the effect of the mere will of the king. Hence Bernard says in a sermon on the Lord's Supper: *Just as a canon is invested by means of a book, an abbot by means of a crozier, a bishop by means of a ring, so by the various sacraments various kinds of grace are conferred.* But if we examine the question properly, we shall see that according to the above mode the sacraments are mere signs. For the leaden coin is nothing but a sign of the king's command that this man should receive money. In like manner the book is a sign of the conferring of a canonry. Hence, according to this opinion the sacraments of the New Law would be mere signs of grace; whereas we have it on the authority of many saints that the sacraments of the New Law not only signify, but also cause grace.

We must therefore say otherwise, that an efficient cause is twofold, principal and instrumental. The principal cause works by the power of its form, to which form the effect is likened; just as fire by its own heat makes something hot. In this way none but God can cause grace: since grace is nothing else than a participated likeness of the Divine Nature, according to 2 Pet. i. 4: *He hath given us most great and precious promises; that we may be* (Vulg.,—*you may be made*) *partakers of the Divine Nature.*—But the instrumental cause works not by the power of its form, but only by the motion whereby it is moved by the principal agent: so that the effect is not likened to the instrument but to the principal agent: for instance, the couch is not like the axe, but like the art which is in the craftsman's mind. And it is thus that the sacraments of the New Law cause grace: for they are instituted by God to be employed for the purpose of conferring grace. Hence Augustine says (*Contra Faust.* xix.): *All these things,* viz., pertaining to the sacraments, *are done and pass away, but the power,* viz., of God, *which works by them, remains ever.* Now that is, properly speaking, an instrument by which someone works: wherefore it is written (Tit. iii. 5): *He saved us by the laver of regeneration.*

Reply Obj. 1. The principal cause cannot properly be called a sign of its effect, even though the latter be hidden and the cause itself sensible and manifest. But an instrumental cause, if manifest, can be called a sign of a hidden effect, for this reason, that it is not merely a cause but also in a measure an effect in so far as it is moved by the principal agent. And in this sense the sacraments of the New Law are both cause and signs. Hence, too, is it that, to use the common expression, *they effect what they signify.* From this it is clear that they perfectly fulfil the conditions of a sacrament; being ordained to something sacred, not only as a sign, but also as a cause.

Reply Obj. 2. An instrument has a twofold action; one is instrumental, in respect of which it works not by its own power but by the power of the principal agent: the

other is its proper action, which belongs to it in respect of its proper form: thus it belongs to an axe to cut asunder by reason of its sharpness, but to make a couch, in so far as it is the instrument of an art. But it does not accomplish the instrumental action save by exercising its proper action: for it is by cutting that it makes a couch. In like manner the corporeal sacraments by their operation, which they exercise on the body that they touch, accomplish through the Divine institution an instrumental operation on the soul; for example, the water of baptism, in respect of its proper power, cleanses the body, and thereby, inasmuch as it is the instrument of the Divine power, cleanses the soul: since from soul and body one thing is made. And thus it is that Augustine says (*loc. cit.*) that it *touches the body and cleanses the heart.*

Reply Obj. 3. This argument considers that which causes grace as principal agent; for this belongs to God alone, as stated above.

SECOND ARTICLE.

WHETHER SACRAMENTAL GRACE CONFERS ANYTHING IN ADDITION TO THE GRACE OF THE VIRTUES AND GIFTS?

We proceed thus to the Second Article:—

Objection 1. It seems that sacramental grace confers nothing in addition to the grace of the virtues and gifts. For the grace of the virtues and gifts perfects the soul sufficiently, both in its essence and in its powers; as is clear from what was said in the Second Part (I.-II., Q. CX., AA. 3, 4). But grace is ordained to the perfecting of the soul. Therefore sacramental grace cannot confer anything in addition to the grace of the virtues and gifts.

Obj. 2. Further, the soul's defects are caused by sin. But all sins are sufficiently removed by the grace of the virtues and gifts: because there is no sin that is not contrary to some virtue. Since, therefore, sacramental grace is ordained to the removal of the soul's defects, it cannot confer anything in addition to the grace of the virtues and gifts.

Obj. 3. Further, every addition or subtraction of form varies the species (*Metaph.* viii.). If, therefore, sacramental grace confers anything in addition to the grace of the virtues and gifts, it follows that it is called grace equivocally: and so we are none the wiser when it is said that the sacraments cause grace.

On the contrary, If sacramental grace confers nothing in addition to the grace of the virtues and gifts, it is useless to confer the sacraments on those who have the virtues and gifts. But there is nothing useless in God's works. Therefore it seems that sacramental grace confers something in addition to the grace of the virtues and gifts.

I answer that, As stated in the Second Part (I.-II., Q. CX., AA. 3, 4), grace, considered in itself, perfects the essence of the soul, in so far as it is a certain participated likeness of the Divine Nature. And just as the soul's powers flow from its essence, so from grace there flow certain perfections into the powers of the soul, which are called virtues and gifts, whereby the powers are perfected in reference to their actions. Now the sacraments are ordained unto certain special effects which are necessary in the Christian life: thus Baptism is ordained unto a certain spiritual regeneration, by which man dies to vice and becomes a member of Christ: which effect is something special in addition to the actions of the soul's powers: and the same holds true of the other sacraments. Consequently just as the virtues and gifts confer, in addition to grace commonly so called, a certain special perfection ordained to the powers' proper actions, so does sacramental grace confer, over and above grace commonly so called, and in addition to the virtues and gifts, a certain Divine assistance in obtaining the end of the sacrament. It is thus that sacramental grace confers something in addition to the grace of the virtues and gifts.

Reply Obj. 1. The grace of the virtues and gifts perfects the essence and powers of the soul sufficiently as regards ordinary conduct: but as regards certain special effects which are necessary in a Christian life, sacramental grace is needed.

Reply Obj. 2. Vices and sins are sufficiently removed by virtues and gifts, as to present and future time; in so far as they prevent man from sinning. But in regard to past sins, the acts of which are transitory whereas their guilt remains, man is provided with a special remedy in the sacraments.

Reply Obj. 3. Sacramental grace is compared to grace commonly so called, as species to genus. Wherefore just as it is not equivocal to use the term *animal* in its generic sense, and as applied to a man, so neither is it equivocal to speak of grace commonly so called and of sacramental grace.

THIRD ARTICLE.

WHETHER THE SACRAMENTS OF THE NEW LAW CONTAIN GRACE?

We proceed thus to the Third Article:—

Objection 1. It seems that the sacraments of the New Law do not contain grace. For it seems that what is contained is in the container. But grace is not in the sacraments; neither as in a subject, because the subject of grace is not a body but a spirit; nor as in a vessel, for according to *Phys.* iv., *a vessel is a movable place,* and an accident cannot be in a place. Therefore it seems that the sacraments of the New Law do not contain grace.

Obj. 2. Further, sacraments are instituted as means whereby men may obtain grace. But since grace is an accident it cannot pass from one subject to another. Therefore it would be of no account if grace were in the sacraments.

Obj. 3. Further, a spiritual thing is not contained by a corporeal, even if it be therein; for the soul is not contained by the body; rather does it contain the body. Since, therefore, grace is something spiritual, it seems that it cannot be contained in a corporeal sacrament.

On the contrary, Hugh of S. Victor says (*De Sacram.* i.) that *a sacrament, through its being sanctified, contains an invisible grace.*

I answer that, A thing is said to be in another in various ways; in two of which grace is said to be in the sacraments. First, as in its sign; for a sacrament is a sign of grace.—Secondly, as in its cause; for, as stated above (A. 1) a sacrament of the New Law is an instrumental cause of grace. Wherefore grace is in a sacrament of the New Law, not as to its specific likeness, as an effect in its univocal cause; nor as to some proper and permanent form proportioned to such an effect, as effects in non-univocal causes, for instance, as things generated are in the sun; but as to a certain instrumental power transient and incomplete in its natural being, as will be explained later on (A. 4).

Reply Obj. 1. Grace is said to be in a sacrament not as in its subject; nor as in a vessel considered as a place, but understood as the instrument of some work to be done, according to Ezech. ix. 1: *Everyone hath a destroying vessel* (Douay—*weapon*) *in his hand.*

Reply Obj. 2. Although an accident does not pass from one subject to another, nevertheless in a fashion it does pass from its cause into its subject through the instrument; not so that it be in each of these in the same way, but in each according to its respective nature.

Reply Obj. 3. If a spiritual thing exist perfectly in something, it contains it and is not contained by it. But, in a sacrament, grace has a passing and incomplete mode of being: and consequently it is not unfitting to say that the sacraments contain grace.

Fourth Article.

whether there be in the sacraments a power of causing grace?

We proceed thus to the Fourth Article:—

Objection 1. It seems that there is not in the sacraments a power of causing grace. For the power of causing grace is a spiritual power. But a spiritual power cannot be in a body; neither as proper to it, because power flows from a thing's essence and consequently cannot transcend it;

nor as derived from something else, because that which is received into anything follows the mode of the recipient. Therefore in the sacraments there is no power of causing grace.

Obj. 2. Further, whatever exists is reducible to some kind of being and some degree of good. But there is no assignable kind of being to which such a power can belong; as anyone may see by running through them all. Nor is it reducible to some degree of good; for neither is it one of the goods of least account, since sacraments are necessary for salvation: nor is it an intermediate good, such as are the powers of the soul, which are natural powers; nor is it one of the greater goods, for it is neither grace nor a virtue of the mind. Therefore it seems that in the sacraments there is no power of causing grace.

Obj. 3. Further, if there be such a power in the sacraments, its presence there must be due to nothing less than a creative act of God. But it seems unbecoming that so excellent a being created by God should cease to exist as soon as the sacrament is complete. Therefore it seems that in the sacraments there is no power for causing grace.

Obj. 4. Further, the same thing cannot be in several. But several things concur in the completion of a sacrament, namely, words and things: while in one sacrament there can be but one power. Therefore it seems that there is no power of causing grace in the sacraments.

On the contrary, Augustine says (*Tract.* lxxx. *in Joan.*): *Whence hath water so great power, that it touches the body and cleanses the heart?* And Bede says that *Our Lord conferred a power of regeneration on the waters by the contact of His most pure body.*

I answer that, Those who hold that the sacraments do not cause grace save by a certain coincidence, deny the sacraments any power that is itself productive of the sacramental effect, and hold that the Divine power assists the sacraments and produces their effect. But if we hold that a sacrament is an instrumental cause of grace, we must needs allow that there is in the sacraments a

certain instrumental power of bringing about the sacramental effects. Now such power is proportionate to the instrument: and consequently it stands in comparison to the complete and perfect power of anything, as the instrument to the principal agent. For an instrument, as stated above (A. 1), does not work save as moved by the principal agent, which works of itself. And therefore the power of the principal agent exists in nature completely and perfectly: whereas the instrumental power has a being that passes from one thing into another, and is incomplete; just as motion is an imperfect act passing from agent to patient.

Reply Obj. 1. A spiritual power cannot be in a corporeal subject, after the manner of a permanent and complete power; as the argument proves. But there is nothing to hinder an instrumental spiritual power from being in a body; in so far as a body can be moved by a particular spiritual substance so as to produce a particular spiritual effect; thus in the very voice which is perceived by the senses there is a certain spiritual power, inasmuch as it proceeds from a mental concept, of arousing the mind of the hearer. It is in this way that a spiritual power is in the sacraments, inasmuch as they are ordained by God unto the production of a spiritual effect.

Reply Obj. 2. Just as motion, through being an imperfect act, is not properly in a genus, but is reducible to a genus of perfect act, for instance, alteration to the genus of quality: so, instrumental power, properly speaking, is not in any genus, but is reducible to a genus and species of perfect act.

Reply Obj. 3. Just as an instrumental power accrues to an instrument through its being moved by the principal agent, so does a sacrament receive spiritual power from Christ's blessing and from the action of the minister in applying it to a sacramental use. Hence Augustine says in a sermon on the Epiphany (S. Maximus of Turin, *Serm.* xii.): *Nor should you marvel, if we say that water, a corporeal substance, achieves the cleansing of the soul. It does indeed, and penetrates every secret hiding-place of the*

conscience. For subtle and clear as it is, the blessing of Christ makes it yet more subtle, so that it permeates into the very principles of life and searches the innermost recesses of the heart.

Reply Obj. 4. Just as the one same power of the principal agent is instrumentally in all the instruments that are ordained unto the production of an effect, forasmuch as they are one as being so ordained: so also the one same sacramental power is in both words and things, forasmuch as words and things combine to form one sacrament.

FIFTH ARTICLE.

WHETHER THE SACRAMENTS OF THE NEW LAW DERIVE THEIR POWER FROM CHRIST'S PASSION?

We proceed thus to the Fifth Article:—

Objection 1. It seems that the sacraments of the New Law do not derive their power from Christ's Passion. For the power of the sacraments is in the causing of grace which is the principle of spiritual life in the soul. But as Augustine says (*Tract.* xix. *in Joan.*): *The Word, as He was in the beginning with God, quickens souls; as He was made flesh, quickens bodies.* Since, therefore, Christ's Passion pertains to the Word as made flesh, it seems that it cannot cause the power of the sacraments.

Obj. 2. Further, the power of the sacraments seems to depend on faith; for as Augustine says (*Tract.* lxxx. *in Joan.*), the Divine word perfects the sacrament *not because it is spoken, but because it is believed.* But our faith regards not only Christ's Passion, but also the other mysteries of His humanity, and in a yet higher measure, His Godhead. Therefore it seems that the power of the sacraments is not due specially to Christ's Passion.

Obj. 3. Further, the sacraments are ordained unto man's justification, according to 1 Cor. vi. 11: *You are washed . . . you are justified.* Now justification is ascribed to the Resurrection, according to Rom. iv. 25: (*Who*) *rose again for our justification.* Therefore it seems that the sacra-

ments derive their power from Christ's Resurrection rather than from His Passion.

On the contrary, On Rom. v. 14: *After the similitude of the transgression of Adam*, etc., the gloss says: *From the side of Christ asleep on the Cross flowed the sacraments which brought salvation to the Church.* Consequently, it seems that the sacraments derive their power from Christ's Passion.

I answer that, As stated above (A. 1) a sacrament in causing grace works after the manner of an instrument. Now an instrument is twofold; the one, separate, as a stick, for instance; the other, united, as a hand. Moreover, the separate instrument is moved by means of the united instrument, as a stick by the hand. Now the principal efficient cause of grace is God Himself, in comparison with Whom Christ's humanity is as a united instrument, whereas the sacrament is as a separate instrument. Consequently, the saving power must needs be derived by the sacraments from Christ's Godhead through His humanity.

Now sacramental grace seems to be ordained principally to two things: namely, to take away the defects consequent on past sins, in so far as they are transitory in act, but endure in guilt; and, further, to perfect the soul in things pertaining to Divine Worship in regard to the Christian Religion. But it is manifest from what has been stated above (Q. XLVIII., AA. 1, 2, 6; Q. XLIX., AA. 1, 3) that Christ delivered us from our sins principally through His Passion, not only by way of efficiency and merit, but also by way of satisfaction. Likewise by His Passion He inaugurated the Rites of the Christian Religion by offering *Himself—an oblation and a sacrifice to God* (Eph. v. 2). Wherefore it is manifest that the sacraments of the Church derive their power specially from Christ's Passion, the virtue of which is in a manner united to us by our receiving the sacraments. It was in sign of this that from the side of Christ hanging on the Cross there flowed water and blood, the former of which belongs to Baptism, the latter to the Eucharist, which are the principal sacraments.

Reply Obj. 1. The Word, forasmuch as He was in the beginning with God, quickens souls as principal agent; but His flesh, and the mysteries accomplished therein, are as instrumental causes in the process of giving life to the soul: while in giving life to the body they act not only as instrumental causes, but also to a certain extent as exemplars, as we stated above (Q. LVI., A. 1 *ad* 3).

Reply Obj. 2. Christ dwells in us *by faith* (Eph. iii. 17). Consequently, by faith Christ's power is united to us. Now the power of blotting out sin belongs in a special way to His Passion. And therefore men are delivered from sin especially by faith in His Passion, according to Rom. iii. 25: *Whom God hath proposed to be a propitiation through faith in His Blood.* Therefore the power of the sacraments which is ordained unto the remission of sins is derived principally from faith in Christ's Passion.

Reply Obj. 3. Justification is ascribed to the Resurrection by reason of the term *whither*, which is newness of life through grace. But it is ascribed to the Passion by reason of the term *whence, i.e.*, in regard to the forgiveness of sin.

SIXTH ARTICLE.

WHETHER THE SACRAMENTS OF THE OLD LAW CAUSED GRACE?

We proceed thus to the Sixth Article:—

Objection 1. It seems that the sacraments of the Old Law caused grace. For, as stated above (A. 5 *ad* 2) the sacraments of the New Law derive their efficacy from faith in Christ's Passion. But there was faith in Christ's Passion under the Old Law, as well as under the New, since we have *the same spirit of faith* (2 Cor. iv. 13). Therefore just as the sacraments of the New Law confer grace, so did the sacraments of the Old Law.

Obj. 2. Further, there is no sanctification save by grace. But men were sanctified by the sacraments of the Old Law: for it is written (Lev. viii. 31): *And when he, i.e.*, Moses, *had sanctified them, i.e.*, Aaron and his sons, *in their vest-*

ments, etc. Therefore it seems that the sacraments of the Old Law conferred grace.

Obj. 3. Further, Bede says in a homily on the Circumcision: *Under the Law circumcision provided the same health-giving balm against the wound of original sin, as baptism in the time of revealed grace.* But Baptism confers grace now. Therefore circumcision conferred grace; and in like manner, the other sacraments of the Law; for just as Baptism is the door of the sacraments of the New Law, so was circumcision the door of the sacraments of the Old Law: hence the Apostle says (Gal. v. 3): *I testify to every man circumcising himself, that he is a debtor to the whole law.*

On the contrary, it is written (Gal. iv. 9): *Turn you again to the weak and needy elements? i.e., to the Law*, says the gloss, *which is called weak, because it does not justify perfectly.* But grace justifies perfectly. Therefore the sacraments of the Old Law did not confer grace.

I answer that, It cannot be said that the sacraments of the Old Law conferred sanctifying grace of themselves, *i.e.* by their own power: since thus Christ's Passion would not have been necessary, according to Gal. ii. 21: *If justice be by the Law, then Christ died in vain.*

But neither can it be said that they derived the power of conferring sanctifying grace from Christ's Passion. For as it was stated above (A. 5), the power of Christ's Passion is united to us by faith and the sacraments, but in different ways; because the link that comes from faith is produced by an act of the soul: whereas the link that comes from the sacraments, is produced by making use of exterior things. Now nothing hinders that which is subsequent in point of time, from causing movement, even before it exists in reality, in so far as it pre-exists in an act of the soul: thus the end, which is subsequent in point of time, moves the agent in so far as it is apprehended and desired by him. On the other hand, what does not yet actually exist, does not cause movement if we consider the use of exterior things. Consequently, the efficient cause cannot in point of time come into existence after causing movement, as

does the final cause. It is therefore clear that the sacraments of the New Law do reasonably derive the power of justification from Christ's Passion, which is the cause of man's righteousness; whereas the sacraments of the Old Law did not.

Nevertheless the Fathers of old were justified by faith in Christ's Passion, just as we are. And the sacraments of the Old Law were a kind of protestation of that faith, inasmuch as they signified Christ's Passion and its effects. It is therefore manifest that the sacraments of the Old Law were not endowed with any power by which they conduced to the bestowal of justifying grace: and they merely signified faith by which men were justified.

Reply Obj. 1. The Fathers of old had faith in the future Passion of Christ, which, inasmuch as it was apprehended by the mind, was able to justify them. But we have faith in the past Passion of Christ, which is able to justify, also by the real use of sacramental things as stated above.

Reply Obj. 2. That sanctification was but a figure: for they were said to be sanctified forasmuch as they gave themselves up to the Divine worship according to the rite of the Old Law, which was wholly ordained to the foreshadowing of Christ's Passion.

Reply Obj. 3. There have been many opinions about Circumcision. For, according to some, Circumcision conferred no grace, but only remitted sin.—But this is impossible; because man is not justified from sin save by grace, according to Rom. iii. 24: *Being justified freely by His grace.*

Wherefore others said that by Circumcision grace is conferred, as to the privative effects of sin, but not as to its positive effects.—But this also appears to be false, because by Circumcision, children received the faculty of obtaining glory, which is the ultimate positive effect of grace. Moreover, as regards the order of the formal cause, positive effects are naturally prior to privative effects, though according to the order of the material cause, the reverse is the case: for a form does not exclude privation save by informing the subject.

Hence others say that Circumcision conferred grace also as regards a certain positive effect, *i.e.*, by making man worthy of eternal life, but not so as to repress concupiscence which makes man prone to sin. And so at one time it seemed to me. But if the matter be considered carefully, this too appears to be untrue; because the very least grace is sufficient to resist any degree of concupiscence, and to merit eternal life.

And therefore it seems better to say that Circumcision was a sign of justifying faith: wherefore the Apostle says (Rom. iv. 11) that Abraham *received the sign of Circumcision, a seal of the justice of faith.* Consequently grace was conferred in Circumcision in so far as it was a sign of Christ's future Passion, as will be made clear further on (Q. LXX., A. 4).

QUESTION LXIII.

OF THE OTHER EFFECT OF THE SACRAMENTS, WHICH IS A CHARACTER.

(*In Six Articles.*)

WE have now to consider the other effect of the sacraments, which is a character: and concerning this there are six points of inquiry: (1) Whether by the sacraments a character is produced in the soul? (2) What is this character? (3) Of whom is this character? (4) What is its subject? (5) Is it indelible? (6) Whether every sacrament imprints a character?

FIRST ARTICLE.

WHETHER A SACRAMENT IMPRINTS A CHARACTER ON THE SOUL?

We proceed thus to the First Article:—

Objection 1. It seems that a sacrament does not imprint a character on the soul. For the word *character* seems to signify some kind of distinctive sign. But Christ's members are distinguished from others by eternal predestination, which does not imply anything in the predestined, but only in God predestinating, as we have stated in the First Part (Q. XXIII., A. 2). For it is written (2 Tim. ii. 19): *The sure foundation of God standeth firm, having this seal: The Lord knoweth who are His.* Therefore the sacraments do not imprint a character on the soul.

Obj. 2. Further, a character is a distinctive sign. Now a sign, as Augustine says (*De Doct. Christ.* ii.) *is that which conveys something else to the mind, besides the species which it impresses on the senses.* But nothing in the soul can

impress a species on the senses. Therefore it seems that no character is imprinted on the soul by the sacraments.

Obj. 3. Further, just as the believer is distinguished from the unbeliever by the sacraments of the New Law, so was it under the Old Law. But the sacraments of the Old Law did not imprint a character; whence they are called *justices of the flesh* (Heb. ix. 10) by the Apostle. Therefore neither seemingly do the sacraments of the New Law.

On the contrary, The Apostle says (2 Cor. i., 21, 22): *He . . . that hath anointed us is God; Who also hath sealed us, and given the pledge of the spirit in our hearts.* But a character means nothing else than a kind of sealing. Therefore it seems that by the sacraments God imprints His character on us.

I answer that, As is clear from what has been already stated (Q. LXII., A. 5) the sacraments of the New Law are ordained for a twofold purpose; namely, for a remedy against sins; and for the perfecting of the soul in things pertaining to the Divine worship according to the rite of the Christian life. Now whenever anyone is deputed to some definite purpose he is wont to receive some outward sign thereof; thus in olden times soldiers who enlisted in the ranks used to be marked with certain characters on the body, through being deputed to a bodily service. Since, therefore, by the sacraments men are deputed to a spiritual service pertaining to the worship of God, it follows that by their means the faithful receive a certain spiritual character. Wherefore Augustine says (*Contra Parmen.* ii.): *If a deserter from the battle, through dread of the mark of enlistment on his body, throws himself on the emperor's clemency, and having besought and received mercy, return to the fight; is that character renewed, when the man has been set free and reprimanded? is it not rather acknowledged and approved? Are the Christian sacraments, by any chance, of a nature less lasting than this bodily mark?*

Reply Obj. 1. The faithful of Christ are destined to the reward of the glory that is to come, by the seal of Divine Predestination. But they are deputed to acts becoming

the Church that is now, by a certain spiritual seal that is set on them, and is called a character.

Reply Obj. 2. The character imprinted on the soul is a kind of sign in so far as it is imprinted by a sensible sacrament: since we know that a certain one has received the baptismal character, through his being cleansed by the sensible water. Nevertheless from a kind of likeness, anything that assimilates one thing to another, or discriminates one thing from another, even though it be not sensible, can be called a character or a seal; thus the Apostle calls Christ *the figure* or *χαρακτήρ of the substance* of the Father (Heb. i. 3).

Reply Obj. 3. As stated above (Q. LXII., A. 6) the sacraments of the Old Law had not in themselves any spiritual power of producing a spiritual effect. Consequently in those sacraments there was no need of a spiritual character, and bodily circumcision sufficed, which the Apostle calls *a seal* (Rom. iv. 11).

SECOND ARTICLE.

WHETHER A CHARACTER IS A SPIRITUAL POWER?

We proceed thus to the Second Article:—

Objection 1. It seems that a character is not a spiritual power. For *character* seems to be the same thing as *figure;* hence (Heb. i. 3), where we read *figure of His substance,* for *figure* the Greek has *χαρακτήρ*. Now *figure* is in the fourth species of quality, and thus differs from power which is in the second species. Therefore character is not a spiritual power.

Obj. 2. Further, Dionysius says (*Eccl. Hier.* ii.): *The Divine Beatitude admits him that seeks happiness to a share in Itself, and grants this share to him by conferring on him Its light as a kind of seal.* Consequently, it seems that a character is a kind of light. Now light belongs rather to the third species of quality. Therefore a character is not a power, since this seems to belong to the second species.

Obj. 3. Further, character is defined by some thus: *A*

character is a holy sign of the communion of faith and of the holy ordination, conferred by a hierarch. Now a sign is in the genus of *relation*, not of *power*. Therefore a character is not a spiritual power.

Obj. 4. Further, a power is in the nature of a cause and principle (*Metaph.* v.). But a *sign* which is set down in the definition of a character is rather in the nature of an effect. Therefore a character is not a spiritual power.

On the contrary, The Philosopher says (*Ethic.* ii.): *There are three things in the soul, power, habit, and passion.* Now a character is not a passion: since a passion passes quickly, whereas a character is indelible, as will be made clear further on (A. 5). In like manner it is not a habit: because no habit is indifferent to acting well or ill: whereas a character is indifferent to either, since some use it well, some ill. Now this cannot occur with a habit: because no one abuses a habit of virtue, or uses well an evil habit. It remains, therefore, that a character is a power.

I answer that, As stated above (A. 1), the sacraments of the New Law produce a character, in so far as by them we are deputed to the worship of God according to the rite of the Christian religion. Wherefore Dionysius (*Eccl. Hier.* ii.), after saying that God *by a kind of sign grants a share of Himself to those that approach Him*, adds *by making them Godlike and communicators of Divine gifts.* Now the worship of God consists either in receiving Divine gifts, or in bestowing them on others. And for both these purposes some power is needed; for to bestow something on others, active power is necessary; and in order to receive, we need a passive power. Consequently, a character signifies a certain spiritual power ordained unto things pertaining to the Divine worship.

But it must be observed that this spiritual power is instrumental: as we have stated above (Q. LXII., A. 4) of the virtue which is in the sacraments. For to have a sacramental character belongs to God's ministers: and a minister is a kind of instrument, as the Philosopher says (*Polit.* i.). Consequently, just as the virtue which is in the sacraments

is not of itself in a genus, but is reducible to a genus, for the reason that it is of a transitory and incomplete nature: so also a character is not properly in a genus or species, but is reducible to the second species of quality.

Reply Obj. 1. Configuration is a certain boundary of quantity. Wherefore, properly speaking, it is only in corporeal things; and of spiritual things is said metaphorically. Now that which decides the genus or species of a thing must needs be predicated of it properly. Consequently, a character cannot be in the fourth species of quality, although some have held this to be the case.

Reply Obj. 2. The third species of quality contains only sensible passions or sensible qualities. Now a character is not a sensible light. Consequently, it is not in the third species of quality as some have maintained.

Reply Obj. 3. The relation signified by the word *sign* must needs have some foundation. Now the relation signified by this sign which is a character, cannot be founded immediately on the essence of the soul: because then it would belong to every soul naturally. Consequently, there must be something in the soul on which such a relation is founded. And it is in this that a character essentially consists. Therefore it need not be in the genus *relation* as some have held.

Reply Obj. 4. A character is in the nature of a sign in comparison to the sensible sacrament by which it is imprinted. But considered in itself, it is in the nature of a principle, in the way already explained.

THIRD ARTICLE.

WHETHER THE SACRAMENTAL CHARACTER IS THE CHARACTER OF CHRIST?

We proceed thus to the Third Article:—

Objection 1. It seems that the sacramental character is not the character of Christ. For it is written (Eph. iv. 30): *Grieve not the Holy Spirit of God, whereby you are sealed.* But a character consists essentially in something that seals.

Therefore the sacramental character should be attributed to the Holy Ghost rather than to Christ.

Obj. 2. Further, a character has the nature of a sign. And it is a sign of the grace that is conferred by the sacrament. Now grace is poured forth into the soul by the whole Trinity; wherefore it is written (Ps. lxxxiii. 12): *The Lord will give grace and glory.* Therefore it seems that the sacramental character should not be attributed specially to Christ.

Obj. 3. Further, a man is marked with a character that he may be distinguishable from others. But the saints are distinguishable from others by charity, which, as Augustine says (*De Trin.* xv.), *alone separates the children of the Kingdom from the children of perdition :* wherefore also the children of perdition are said to have *the character of the beast* (Apoc. xiii. 16, 17). But charity is not attributed to Christ, but rather to the Holy Ghost according to Rom. v. 5: *The charity of God is poured forth in our hearts, by the Holy Ghost, Who is given to us ;* or even to the Father, according to 2 Cor. xiii. 13: *The grace of Our Lord Jesus Christ and the charity of God.* Therefore it seems that the sacramental character should not be attributed to Christ.

On the contrary, Some define character thus: *A character is a distinctive mark printed in a man's rational soul by the eternal Character, whereby the created trinity is sealed with the likeness of the creating and re-creating Trinity, and distinguishing him from those who are not so enlikened, according to the state of faith.* But the eternal Character is Christ Himself, according to Heb. i. 3: *Who being the brightness of His glory and the figure,* or character, *of His substance.* It seems, therefore, that the character should properly be attributed to Christ.

I answer that, As has been made clear above (A. 1), a character is properly a kind of seal, whereby something is marked, as being ordained to some particular end: thus a coin is marked for use in exchange of goods, and soldiers are marked with a character as being deputed to military service. Now the faithful are deputed to a twofold end. First and principally to the enjoyment of glory. And for

this purpose they are marked with the seal of grace according to Ezech. ix. 4: *Mark Thou upon the foreheads of the men that sigh and mourn;* and Apoc. vii. 3: *Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads.*

Secondly, each of the faithful is deputed to receive, or to bestow on others, things pertaining to the worship of God. And this, properly speaking, is the purpose of the sacramental character. Now the whole rite of the Christian religion is derived from Christ's priesthood. Consequently, it is clear that the sacramental character is specially the character of Christ, to Whose character the faithful are likened by reason of the sacramental characters, which are nothing else than certain participations of Christ's Priesthood, flowing from Christ Himself.

Reply Obj. 1. The Apostle speaks there of that sealing by which a man is assigned to future glory, and which is effected by grace. Now grace is attributed to the Holy Ghost, inasmuch as it is through love that God gives us something gratis, which is the very nature of grace: while the Holy Ghost is love. Wherefore it is written (1 Cor. xii. 4): *There are diversities of graces, but the same Spirit.*

Reply Obj. 2. The sacramental character is a thing as regards the exterior sacrament, and a sacrament in regard to the ultimate effect. Consequently, something can be attributed to a character in two ways. First, if the character be considered as a sacrament: and thus it is a sign of the invisible grace which is conferred in the sacrament. Secondly, if it be considered as a character. And thus it is a sign conferring on a man a likeness to some principal person in whom is vested the authority over that to which he is assigned: thus soldiers who are assigned to military service, are marked with their leader's sign, by which they are, in a fashion, likened to him. And in this way those who are deputed to the Christian worship, of which Christ is the author, receive a character by which they are likened to Christ. Consequently, properly speaking, this is Christ's character.

Reply Obj. 3. A character distinguishes one from another, in relation to some particular end, to which he, who receives the character, is ordained: as has been stated concerning the military character (A. 1) by which a soldier of the king is distinguished from the enemy's soldier in relation to the battle. In like manner the character of the faithful is that by which the faithful of Christ are distinguished from the servants of the devil, either in relation to eternal life, or in relation to the worship of the Church that now is. Of these the former is the result of charity and grace, as the objection runs; while the latter results from the sacramental character. Wherefore the *character of the beast* may be understood by opposition, to mean either the obstinate malice for which some are assigned to eternal punishment, or the profession of an unlawful form of worship.

Fourth Article.

whether the character be subjected in the powers of the soul?

We proceed thus to the Fourth Article :—

Objection 1. It seems that the character is not subjected in the powers of the soul. For a character is said to be a disposition to grace. But grace is subjected in the essence of the soul as we have stated in the Second Part (I.-II., Q. CX., A. 4). Therefore it seems that the character is in the essence of the soul and not in the powers.

Obj. 2. Further, a power of the soul does not seem to be the subject of anything save habit and disposition. But a character, as stated above (A. 2), is neither habit nor disposition, but rather a power: the subject of which is nothing else than the essence of the soul. Therefore it seems that the character is not subjected in a power of the soul, but rather in its essence.

Obj. 3. Further, the powers of the soul are divided into those of knowledge and those of appetite. But it cannot be said that a character is only in a cognitive power, nor, again, only in an appetitive power: since it is neither ordained

to knowledge only, nor to desire only. Likewise, neither can it be said to be in both, because the same accident cannot be in several subjects. Therefore it seems that a character is not subjected in a power of the soul, but rather in the essence.

On the contrary, A character, according to its definition given above (A. 3), is imprinted in the rational soul *by way of an image*. But the image of the Trinity in the soul is seen in the powers. Therefore a character is in the powers of the soul.

I answer that, As stated above (A. 3), a character is a kind of seal by which the soul is marked, so that it may receive, or bestow on others, things pertaining to Divine worship. Now the Divine worship consists in certain actions: and the powers of the soul are properly ordained to actions, just as the essence is ordained to existence. Therefore a character is subjected not in the essence of the soul, but in its power.

Reply Obj. 1. The subject is ascribed to an accident in respect of that to which the accident disposes it proximately, but not in respect of that to which it disposes it remotely or indirectly. Now a character disposes the soul directly and proximately to the fulfilling of things pertaining to Divine worship: and because such cannot be accomplished suitably without the help of grace, since, according to John iv. 24, *they that adore* God *must adore Him in spirit and in truth*, consequently, the Divine bounty bestows grace on those who receive the character, so that they may accomplish worthily the service to which they are deputed. Therefore the subject should be ascribed to a character in respect of those actions that pertain to the Divine worship, rather than in respect of grace.

Reply Obj. 2. The essence of the soul is the subject of the natural power, which flows from the principles of the essence. Now a character is not a power of this kind; but a spiritual power coming from without. Wherefore, just as the essence of the soul, from which man has his natural life, is perfected by grace from which the soul derives spiritual life; so the natural power of the soul is perfected

by a spiritual power, which is a character. For habit and disposition belong to a power of the soul, since they are ordained to actions of which the powers are the principles. And in like manner whatever is ordained to action, should be attributed to a power.

Reply Obj. 3. As stated above, a character is ordained unto things pertaining to the Divine worship; which is a protestation of faith expressed by exterior signs. Consequently, a character needs to be in the soul's cognitive power, where also is faith.

Fifth Article.

WHETHER A CHARACTER CAN BE BLOTTED OUT FROM THE SOUL?

We proceed thus to the Fifth Article :—

Objection 1. It seems that a character can be blotted out from the soul. Because the more perfect an accident is, the more firmly does it adhere to its subject. But grace is more perfect than a character; because a character is ordained unto grace as to a further end. Now grace is lost through sin. Much more,t herefore, is a character so lost.

Obj. 2. Further, by a character a man is deputed to the Divine worship, as stated above (AA. 3, 4). But some pass from the worship of God to a contrary worship by apostasy from the faith. It seems, therefore, that such lose the sacramental character.

Obj. 3. Further, when the end ceases, the means to the end should cease also: thus after the resurrection there will be no marriage, because begetting will cease, which is the purpose of marriage. Now the exterior worship to which a character is ordained, will not endure in heaven, where there will be no shadows, but all will be truth without a veil. Therefore the sacramental character does not last in the soul for ever: and consequently it can be blotted out.

On the contrary, Augustine says (*Contra Parmen.* ii.): *The Christian sacraments are not less lasting than the bodily*

mark of military service. But the character of military service is not repeated, but is *recognized and approved* in the man who obtains the emperor's forgiveness after offending him. Therefore neither can the sacramental character be blotted out.

I answer that, As stated above (A. 3), in a sacramental character Christ's faithful have a share in His Priesthood; in the sense that as Christ has the full power of a spiritual priesthood, so His faithful are likened to Him by sharing a certain spiritual power with regard to the sacraments and to things pertaining to the Divine worship. For this reason it is unbecoming that Christ should have a character: but His Priesthood is compared to a character, as that which is complete and perfect is compared to some participation of itself. Now Christ's Priesthood is eternal, according to Ps. cix. 4: *Thou art a priest for ever, according to the order of Melchisedech*. Consequently, every sanctification wrought by His Priesthood, is perpetual, enduring as long as the thing sanctified endures. This is clear even in inanimate things; for the consecration of a church or an altar lasts for ever unless they be destroyed. Since, therefore, the subject of a character is the soul as to its intellective part, where faith resides, as stated above (A. 4 *ad* 3); it is clear that, the intellect being perpetual and incorruptible, a character cannot be blotted out from the soul.

Reply Obj. 1. Both grace and character are in the soul, but in different ways. For grace is in the soul, as a form having complete existence therein: whereas a character is in the soul, as an instrumental power, as stated above (A. 2). Now a complete form is in its subject according to the condition of the subject. And since the soul as long as it is a wayfarer is changeable in respect of the free-will, it results that grace is in the soul in a changeable manner. But an instrumental power follows rather the condition of the principal agent: and consequently a character exists in the soul in an indelible manner, not from any perfection of its own, but from the perfection of Christ's Priesthood, from which the character flows like an instrumental power.

Reply Obj. 2. As Augustine says (*ibid.*), *even apostates are not deprived of their baptism, for when they repent and return to the fold they do not receive it again; whence we conclude that it cannot be lost.* The reason of this is that a character is an instrumental power, as stated above (*ad* 1), and the nature of an instrument as such is to be moved by another, but not to move itself; this belongs to the will. Consequently, however much the will be moved in the contrary direction, the character is not removed, by reason of the immobility of the principal mover.

Reply Obj. 3. Although external worship does not last after this life, yet its end remains. Consequently, after this life the character remains, both in the good as adding to their glory, and in the wicked as increasing their shame: just as the character of the military service remains in the soldiers after the victory, as the boast of the conquerors, and the disgrace of the conquered.

Sixth Article.

WHETHER A CHARACTER IS IMPRINTED BY EACH SACRAMENT OF THE NEW LAW?

We proceed thus to the Sixth Article :—

Objection 1. It seems that a character is imprinted by all the sacraments of the New Law: because each sacrament of the New Law makes man a participator in Christ's Priesthood. But the sacramental character is nothing but a participation in Christ's Priesthood, as already stated (AA. 3, 5). Therefore it seems that a character is imprinted by each sacrament of the New Law.

Obj. 2. Further, a character may be compared to the soul in which it is, as a consecration to that which is consecrated. But by each sacrament of the New Law man becomes the recipient of sanctifying grace, as stated above (Q. LXII., A. 1). Therefore it seems that a character is imprinted by each sacrament of the New Law.

Obj. 3. Further, a character is both a reality and a sacrament. But in each sacrament of the New Law, there

is something which is only a reality, and something which is only a sacrament, and something which is both reality and sacrament. Therefore a character is imprinted by each sacrament of the New Law.

On the contrary, Those sacraments in which a character is imprinted, are not reiterated, because a character is indelible, as stated above (A. 5): whereas some sacraments are reiterated, for instance, penance and matrimony. Therefore not all the sacraments imprint a character.

I answer that, As stated above (Q. LXII., AA. 1, 5), the sacraments of the New Law are ordained for a twofold purpose, namely, as a remedy for sin, and for the Divine worship. Now all the sacraments, from the fact that they confer grace, have this in common, that they afford a remedy against sin: whereas not all the sacraments are directly ordained to the Divine worship. Thus it is clear that penance, whereby man is delivered from sin, does not afford man any advance in the Divine worship, but restores him to his former state.

Now a sacrament may belong to the Divine worship in three ways: first in regard to the thing done; secondly, in regard to the agent; thirdly, in regard to the recipient. In regard to the thing done, the Eucharist belongs to the Divine worship, for the Divine worship consists principally therein, so far as it is the sacrifice of the Church. And by this same sacrament a character is not imprinted on man; because it does not ordain man to any further sacramental action or benefit received, since rather is it *the end and consummation of all the sacraments*, as Dionysius says (*Eccl. Hier.* iii.). But it contains within itself Christ, in Whom there is not the character, but the very plenitude of the Priesthood.

But it is the sacrament of Order that pertains to the sacramental agents: for it is by this sacrament that men are deputed to confer sacraments on others: while the sacrament of Baptism pertains to the recipients, since it confers on man the power to receive the other sacraments of the Church; whence it is called the *door of the sacraments*.

In a way Confirmation also is ordained for the same purpose, as we shall explain in its proper place (Q. LXV., A. 3). Consequently, these three sacraments imprint a character, namely, Baptism, Confirmation, and Order.

Reply Obj. 1. Every sacrament makes man a participator in Christ's Priesthood, from the fact that it confers on him some effect thereof. But every sacrament does not depute a man to do or receive something pertaining to the worship of the priesthood of Christ: while it is just this that is required for a sacrament to imprint a character.

Reply Obj. 2. Man is sanctified by each of the sacraments, since sanctity means immunity from sin, which is the effect of grace. But in a special way some sacraments, which imprint a character, bestow on man a certain consecration, thus deputing him to the Divine worship: just as inanimate things are said to be consecrated forasmuch as they are deputed to Divine worship.

Reply Obj. 3. Although a character is a reality and a sacrament, it does not follow that whatever is a reality and a sacrament, is also a character. With regard to the other sacraments we shall explain further on what is the reality and what is the sacrament.

QUESTION LXIV.

OF THE CAUSES OF THE SACRAMENTS.

(In Ten Articles.)

In the next place we have to consider the causes of the sacraments, both as to authorship and as to ministration. Concerning which there are ten points of inquiry: (1) Whether God alone works inwardly in the sacraments? (2) Whether the institution of the sacraments is from God alone? (3) Of the power which Christ exercised over the sacraments. (4) Whether He could transmit that power to others? (5) Whether the wicked can have the power of administering the sacraments? (6) Whether the wicked sin in administering the sacraments? (7) Whether the angels can be ministers of the sacraments? (8) Whether the minister's intention is necessary in the sacraments? (9) Whether right faith is required therein; so that it be impossible for an unbeliever to confer a sacrament? (10) Whether a right intention is required therein?

First Article.

WHETHER GOD ALONE, OR THE MINISTER ALSO, WORKS INWARDLY UNTO THE SACRAMENTAL EFFECT?

We proceed thus to the First Article :—

Objection 1. It seems that not God alone, but also the minister, works inwardly unto the sacramental effect. For the inward sacramental effect is to cleanse man from sin and enlighten him by grace. But it belongs to the ministers of the Church *to cleanse, enlighten and perfect*, as Dionysius explains (*Cœl. Hier.* v.). Therefore it seems

that the sacramental effect is the work not only of God, but also of the ministers of the Church.

Obj. 2. Further, certain prayers are offered up in conferring the sacraments. But the prayers of the righteous are more acceptable to God than those of any other, according to John ix. 31: *If a man be a server of God, and doth His will, him He heareth.* Therefore it seems that a man obtains a greater sacramental effect if he receive it from a good minister. Consequently, the interior effect is partly the work of the minister and not of God alone.

Obj. 3. Further, man is of greater account than an inanimate thing. But an inanimate thing contributes something to the interior effect: since *water touches the body and cleanses the soul,* as Augustine says (*Tract.* lxxx. *in Joan.*). Therefore the interior sacramental effect is partly the work of man and not of God alone.

On the contrary, It is written (Rom. viii. 33): *God that justifieth.* Since, then, the inward effect of all the sacraments is justification, it seems that God alone works the interior sacramental effect.

I answer that, There are two ways of producing an effect; first, as a principal agent; secondly, as an instrument. In the former way the interior sacramental effect is the work of God alone: first, because God alone can enter the soul wherein the sacramental effect takes place; and no agent can operate immediately where it is not: secondly, because grace which is an interior sacramental effect is from God alone, as we have established in the Second Part (I.-II., Q. CXII., A. 1); while the character which is the interior effect of certain sacraments, is an instrumental power which flows from the principal agent, which is God.

In the second way, however, the interior sacramental effect can be the work of man, in so far as he works as a minister. For a minister is of the nature of an instrument, since the action of both is applied to something extrinsic, while the interior effect is produced through the power of the principal agent, which is God.

Reply Obj. 1. *Cleansing* in so far as it is attributed to the

ministers of the Church is not a washing from sin: deacons are said to *cleanse*, inasmuch as they remove the unclean from the body of the faithful, or prepare them by their pious admonitions for the reception of the sacraments. In like manner also priests are said to *enlighten* God's people, not indeed by giving them grace, but by conferring on them the sacraments of grace; as Dionysius explains (*ibid.*).

Reply Obj. 2. The prayers which are said in giving the sacraments, are offered to God, not on the part of the individual, but on the part of the whole Church, whose prayers are acceptable to God, according to Matth. xviii. 19: *If two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father.* Nor is there any reason why the devotion of a just man should not contribute to this effect.

But that which is the sacramental effect is not impetrated by the prayer of the Church or of the minister, but through the merit of Christ's Passion, the power of which operates in the sacraments, as stated above (Q. LXII., A. 5). Wherefore the sacramental effect is made no better by a better minister. And yet something in addition may be impetrated for the receiver of the sacrament through the devotion of the minister: but this is not the work of the minister, but the work of God Who hears the minister's prayer.

Reply Obj. 3. Inanimate things do not produce the sacramental effect, except instrumentally, as stated above. In like manner neither do men produce the sacramental effect, except ministerially, as also stated above.

SECOND ARTICLE.

WHETHER THE SACRAMENTS ARE INSTITUTED BY GOD ALONE?

We proceed thus to the Second Article :—

Objection 1. It seems that the sacraments are not instituted by God alone. For those things which God has instituted are delivered to us in Holy Scripture. But in

the sacraments certain things are done which are nowhere mentioned in Holy Scripture; for instance, the chrism with which men are confirmed, the oil with which priests are anointed, and many others, both words and actions, which we employ in the sacraments. Therefore the sacraments were not instituted by God alone.

Obj. 2. Further, a sacrament is a kind of sign. Now sensible things have their own natural signification. Nor can it be said that God takes pleasure in certain significations and not in others; because He approves of all that He made. Moreover, it seems to be peculiar to the demons to be enticed to something by means of signs; for Augustine says (*De Civ. Dei* xxi.): *The demons are enticed . . . by means of creatures, which were created not by them but by God, by various means of attraction according to their various natures, not as an animal is enticed by food, but as a spirit is drawn by a sign.* It seems, therefore, that there is no need for the sacraments to be instituted by God.

Obj. 3. Further, the apostles were God's vicegerents on earth: hence the Apostle says (2 Cor. ii. 10): *For what I have pardoned, if I have pardoned anything, for your sakes have I done it in the person of Christ, i.e.,* as though Christ Himself had pardoned. Therefore it seems that the apostles and their successors can institute new sacraments.

On the contrary, The institutor of anything is he who gives it strength and power: as in the case of those who institute laws. But the power of a sacrament is from God alone, as we have shown above (A. 1; Q. LXII., A. 1). Therefore God alone can institute a sacrament.

I answer that, As appears from what has been said above (*ibid.*), the sacraments are instrumental causes of spiritual effects. Now an instrument has its power from the principal agent. But an agent in respect of a sacrament is twofold; viz., he who institutes the sacraments, and he who makes use of the sacrament instituted, by applying it for the production of the effect. Now the power of a sacrament cannot be from him who makes use of the sacrament: because he works but as a minister. Consequently, it

follows that the power of the sacrament is from the institutor of the sacrament. Since, therefore, the power of the sacrament is from God alone, it follows that God alone can institute the sacraments.

Reply Obj. 1. Human institutions observed in the sacraments are not essential to the sacrament; but belong to the solemnity which is added to the sacraments in order to arouse devotion and reverence in the recipients. But those things that are essential to the sacrament, are instituted by Christ Himself, Who is God and man. And though they are not all handed down by the Scriptures, yet the Church holds them from the intimate tradition of the apostles, according to the saying of the Apostle (1 Cor. xi. 34): *The rest I will set in order when I come.*

Reply Obj. 2. From their very nature sensible things have a certain aptitude for the signifying of spiritual effects: but this aptitude is fixed by the Divine institution to some special signification. This is what Hugh of S. Victor means by saying (*De Sacram.* i.) that *a sacrament owes its signification to its institution.* Yet God chooses certain things rather than others for sacramental signification, not as though His choice were restricted to them, but in order that their signification be more suitable to them.

Reply Obj. 3. The apostles and their successors are God's vicars in governing the Church which is built on faith and the sacraments of faith. Wherefore, just as they may not institute another Church, so neither may they deliver another faith, nor institute other sacraments: on the contrary, the Church is said to be built up with the sacraments *which flowed from the side of Christ while hanging on the Cross.*

THIRD ARTICLE.

WHETHER CHRIST AS MAN HAD THE POWER OF PRODUCING THE INWARD SACRAMENTAL EFFECT?

We proceed thus to the Third Article :—

Objection 1. It seems that Christ as man had the power of producing the interior sacramental effect. For John

the Baptist said (John i. 33): *He, Who sent me to baptize in water, said to me: He upon Whom thou shalt see the Spirit descending and remaining upon Him, He it is that baptizeth with the Holy Ghost.* But to baptize with the Holy Ghost is to confer inwardly the grace of the Holy Ghost. And the Holy Ghost descended upon Christ as man, not as God: for thus He Himself gives the Holy Ghost. Therefore it seems that Christ, as man, had the power of producing the inward sacramental effect.

Obj. 2. Further, our Lord said (Matth. ix. 6): *That you may know that the Son of Man hath power on earth to forgive sins.* But forgiveness of sins is an inward sacramental effect. Therefore it seems that Christ as man produces the inward sacramental effect.

Obj. 3. Further, the institution of the sacraments belongs to him who acts as principal agent in producing the inward sacramental effect. Now it is clear that Christ instituted the sacraments. Therefore it is He that produces the inward sacramental effect.

Obj. 4. Further, no one can confer the sacramental effect without conferring the sacrament, except he produce the sacramental effect by his own power. But Christ conferred the sacramental effect without conferring the sacrament; as in the case of Magdalen to whom He said: *Thy sins are forgiven Thee* (Luke vii. 48). Therefore it seems that Christ, as man, produces the inward sacramental effect.

Obj. 5. Further, the principal agent in causing the inward effect is that in virtue of which the sacrament operates. But the sacraments derive their power from Christ's Passion and through the invocation of His Name; according to 1 Cor. i. 13: *Was Paul then crucified for you? or were you baptized in the name of Paul?* Therefore Christ, as man, produces the inward sacramental effect.

On the contrary, Augustine (Isidore, *Etymol.* vi.) says: *The Divine power in the sacraments works inwardly in producing their salutary effect.* Now the Divine power is Christ's as God, not as man. Therefore Christ produces the inward sacramental effect, not as man but as God.

I answer that, Christ produces the inward sacramental effect, both as God and as man, but not in the same way. For, as God, He works in the sacraments by authority: but, as man, His operation conduces to the inward sacramental effects meritoriously and efficiently, but instrumentally. For it has been stated (Q. XLVIII., AA. 1, 6; Q. XLIX., A. 1) that Christ's Passion which belongs to Him in respect of His human nature, is the cause of justification, both meritoriously and efficiently, not as the principal cause thereof, or by His own authority, but as an instrument, in so far as His humanity is the instrument of His Godhead, as stated above (Q. XIII., AA. 2, 3; Q. XIX., A. 1).

Nevertheless, since it is an instrument united to the Godhead in unity of Person, it has a certain headship and efficiency in regard to extrinsic instruments, which are the ministers of the Church and the sacraments themselves, as has been explained above (A. 1). Consequently, just as Christ, as God, has power of *authority* over the sacraments, so, as man, He has the power of ministry in chief, or power of *excellence*. And this consists in four things. First in this, that the merit and power of His Passion operates in the sacraments, as stated above (Q. LXII., A. 5). And because the power of the Passion is communicated to us by faith, according to Rom. iii. 25: *Whom God hath proposed to be a propitiation, through faith in His blood*, which faith we proclaim by calling on the name of Christ: therefore, secondly, Christ's power of excellence over the sacraments consists in this, that they are sanctified by the invocation of His name. And because the sacraments derive their power from their institution, hence, thirdly, the excellence of Christ's power consists in this, that He, Who gave them their power, could institute the sacraments. And since cause does not depend on effect, but rather conversely, it belongs to the excellence of Christ's power, that He could bestow the sacramental effect without conferring the exterior sacrament. Thus it is clear how to solve the objections; for the arguments on either side are true to a certain extent, as explained above.

Fourth Article.

whether christ could communicate to ministers the power which he had in the sacraments?

We proceed thus to the Fourth Article :—

Objection 1. It seems that Christ could not communicate to ministers the power which He had in the sacraments. For as Augustine argues against Maximin, *if He could, but would not, He was jealous of His power.* But jealousy was far from Christ Who had the fulness of charity. Since, therefore, Christ did not communicate His power to ministers, it seems that He could not.

Obj. 2. Further, on John xiv. 12: *Greater than these shall he do,* Augustine says (*Tract.* lxxii.): *I affirm this to be altogether greater,* namely, for a man from being ungodly to be made righteous, *than to create heaven and earth.* But Christ could not communicate to His disciples the power of creating heaven and earth: neither, therefore, could He give them the power of making the ungodly to be righteous. Since, therefore, the justification of the ungodly is effected by the power that Christ has in the sacraments, it seems that He could not communicate that power to ministers.

Obj. 3. Further, it belongs to Christ as Head of the Church that grace should flow from Him to others, according to John i. 16: *Of His fulness we all have received.* But this could not be communicated to others; since then the Church would be deformed, having many heads. Therefore it seems that Christ could not communicate His power to ministers.

On the contrary, On John i. 31: *I knew Him not,* Augustine says (*Tract.* v.) that *he did not know that Our Lord having the authority of baptizing . . . would keep it to Himself.* But John would not have been in ignorance of this, if such a power were incommunicable. Therefore Christ could communicate His power to ministers.

I answer that, As stated above (A. 3), Christ had a twofold

power in the sacraments. One was the power of *authority*, which belongs to Him as God: and this power He could not communicate to any creature; just as neither could He communicate the Divine Essence. The other was the power of *excellence*, which belongs to Him as man. This power He could communicate to ministers; namely, by giving them such a fulness of grace,—that their merits would conduce to the sacramental effect,—that by the invocation of their names, the sacraments would be sanctified;—and that they themselves might institute sacraments, and by their mere will confer the sacramental effect without observing the sacramental rite. For a united instrument, the more powerful it is, is all the more able to lend its power to the separated instrument; as the hand can to a stick.

Reply Obj. 1. It was not through jealousy that Christ refrained from communicating to ministers His power of excellence, but for the good of the faithful; lest they should put their trust in men, and lest there should be various kinds of sacraments, giving rise to division in the Church; as may be seen in those who said: *I am of Paul, I am of Apollo, and I of Cephas* (1 Cor. i. 12).

Reply Obj. 2. This objection is true of the power of authority, which belongs to Christ as God.—At the same time the power of excellence can be called authority in comparison to other ministers. Whence on 1 Cor. i. 13: *Is Christ divided?* the gloss says that *He could give power of authority in baptizing, to those to whom He gave the power of administering it.*

Reply Obj. 3. It was in order to avoid the incongruity of many heads in the Church, that Christ was unwilling to communicate to ministers His power of excellence. If, however, He had done so, He would have been Head in chief; the others in subjection to Him.

Fifth Article.

whether the sacraments can be conferred by evil ministers?

We proceed thus to the Fifth Article:—

Objection 1. It seems that the sacraments cannot be conferred by evil ministers. For the sacraments of the New Law are ordained for the purpose of cleansing from sin and for the bestowal of grace. Now evil men, being themselves unclean, cannot cleanse others from sin, according to Ecclus. xxxiv. 4: *Who* (Vulg., *What*) *can be made clean by the unclean?* Moreover, since they have not grace, it seems that they cannot give grace, for *no one gives what he has not.* It seems, therefore, that the sacraments cannot be conferred by wicked men.

Obj. 2. Further, all the power of the sacraments is derived from Christ, as stated above (A. 3; Q. LXII., A. 5). But evil men are cut off from Christ: because they have not charity, by which the members are united to their Head, according to 1 John iv. 16: *He that abideth in charity, abideth in God, and God in him.* Therefore it seems that the sacraments cannot be conferred by evil men.

Obj. 3. Further, if anything is wanting that is required for the sacraments, the sacrament is invalid; for instance, if the required matter or form be wanting. But the minister required for a sacrament is one who is without the stain of sin, according to Lev. xxi. 17, 18: *Whosoever of thy seed throughout their families, hath a blemish, he shall not offer bread to his God, neither shall he approach to minister to Him.* Therefore it seems that if the minister be wicked, the sacrament has no effect.

On the contrary, Augustine says on John i. 33: *He upon Whom thou shalt see the Spirit,* etc. (*Tract* v. *in Joan.*), that *John did not know that Our Lord, having the authority of baptizing, would keep it to Himself, but that the ministry would certainly pass to both good and evil men. . . . What is a bad minister to thee, where the Lord is good?*

I answer that, As stated above (A. 1), the ministers of the Church work instrumentally in the sacraments, because, in a way, a minister is of the nature of an instrument. But, as stated above (Q. LXII., AA. 1, 4), an instrument acts not by reason of its own form, but by the power of the one who moves it. Consequently, whatever form or power an instrument has in addition to that which it has as an instrument, is accidental to it: for instance, that a physician's body, which is the instrument of his soul, wherein is his medical art, be healthy or sickly; or that a pipe, through which water passes, be of silver or lead. Therefore the ministers of the Church can confer the sacraments, though they be wicked.

Reply Obj. 1. The ministers of the Church do not by their own power cleanse from sin those who approach the sacraments, nor do they confer grace on them: it is Christ Who does this by His own power while He employs them as instruments. Consequently, those who approach the sacraments receive an effect whereby they are enlikened not to the ministers but to Christ.

Reply Obj. 2. Christ's members are united to their Head by charity, so that they may receive life from Him; for as it is written (1 John iii. 14): *He that loveth not abideth in death*. Now it is possible for a man to work with a lifeless instrument, and separated from him as to bodily union, provided it be united to him by some sort of motion: for a workman works in one way with his hand, in another with his axe. Consequently, it is thus that Christ works in the sacraments, both by wicked men as lifeless instruments, and by good men as living instruments.

Reply Obj. 3. A thing is required in a sacrament in two ways. First, as being essential to it: and if this be wanting, the sacrament is invalid; for instance, if the due form or matter be wanting.—Secondly, a thing is required for a sacrament, by reason of a certain fitness. And in this way good ministers are required for a sacrament.

Sixth Article.

WHETHER WICKED MEN SIN IN ADMINISTERING THE SACRAMENTS?

We proceed thus to the Sixth Article :—

Objection 1. It seems that wicked men do not sin in administering the sacraments. For just as men serve God in the sacraments, so do they serve Him in works of charity; whence it is written (Heb. xiii. 16): *Do not forget to do good and to impart, for by such sacrifices God's favour is obtained.* But the wicked do not sin in serving God by works of charity: indeed, they should be persuaded to do so, according to Dan. iv. 24: *Let my counsel be acceptable* to the king; *Redeem thou thy sins with alms.* Therefore it seems that wicked men do not sin in administering the sacraments.

Obj. 2. Further, whoever co-operates with another in his sin, is also guilty of sin, according to Rom. i. 32: *He is* (Vulg., *They are*) *worthy of death; not only he that commits the sin, but also he who consents to them that do them.* But if wicked ministers sin in administering sacraments, those who receive sacraments from them, co-operate in their sin. Therefore they would sin also; which seems unreasonable.

Obj. 3. Further, it seems that no one should act when in doubt, for thus man would be driven to despair, as being unable to avoid sin. But if the wicked were to sin in administering sacraments, they would be in a state of perplexity: since sometimes they would sin also if they did not administer sacraments; for instance, when by reason of their office it is their bounden duty to do so; for it is written (1 Cor. ix. 16): *For a necessity lieth upon me: Woe is unto me if I preach not the gospel.* Sometimes also on account of some danger; for instance, if a child in danger of death be brought to a sinner for baptism. Therefore it seems that the wicked do not sin in administering the sacraments.

On the contrary, Dionysius says (*Eccl. Hier.* i.) that *it is wrong for the wicked even to touch the symbols, i.e.,* the sacra-

mental signs. And he says in the epistle to Demophilus: *It seems presumptuous for such a man, i.e.*, a sinner, *to lay hands on priestly things; he is neither afraid nor ashamed, all unworthy that he is, to take part in Divine things, with the thought that God does not see what he sees in himself: he thinks, by false pretences, to cheat Him Whom he calls his Father; he dares to utter, in the person of Christ, words polluted by his infamy, I will not call them prayers, over the Divine symbols.*

I answer that, A sinful action consists in this, that a man *fails to act as he ought to,* as the Philosopher explains (*Ethic.* ii.). Now it has been said (A. 5 *ad* 3) that it is fitting for the ministers of sacraments to be righteous; because ministers should be like unto their Lord, according to Lev. xix. 2: *Be ye holy, because I . . . am holy;* and Ecclus. x. 2: *As the judge of the people is himself, so also are his ministers.* Consequently, there can be no doubt that the wicked sin by exercising the ministry of God and the Church, by conferring the sacraments. And since this sin pertains to irreverence towards God and the contamination of holy things, as far as the man who sins is concerned, although holy things in themselves cannot be contaminated; it follows that such a sin is mortal in its genus.

Reply Obj. 1. Works of charity are not made holy by some process of consecration, but they belong to the holiness of righteousness, as being in a way parts of righteousness. Consequently, when a man shows himself as a minister of God, by doing works of charity, if he be righteous, he will be made yet holier; but if he be a sinner, he is thereby disposed to holiness. On the other hand, the sacraments are holy in themselves owing to their mystical consecration. Wherefore the holiness of righteousness is required in the minister, that he may be suitable for his ministry: for which reason he acts unbecomingly and sins, if while in a state of sin he attempts to fulfil that ministry.

Reply Obj. 2. He who approaches a sacrament, receives it from a minister of the Church, not because he is such and such a man, but because he is a minister of the Church.

Consequently, as long as the latter is tolerated in the ministry, he that receives a sacrament from him, does not communicate in his sin, but communicates with the Church from whom he has his ministry. But if the Church, by degrading, excommunicating, or suspending him, does not tolerate him in the ministry, he that receives a sacrament from him sins, because he communicates in his sin.

Reply Obj. 3. A man who is in mortal sin is not perplexed simply, if by reason of his office it be his bounden duty to minister sacraments; because he can repent of his sin and so minister lawfully. But there is nothing unreasonable in his being perplexed, if we suppose that he wishes to remain in sin.

However, in a case of necessity when even a lay person might baptize, he would not sin in baptizing. For it is clear that then he does not exercise the ministry of the Church, but comes to the aid of one who is in need of his services. It is not so with the other sacraments, which are not so necessary as baptism, as we shall show further on (Q. LXV., AA. 3, 4; Q. LXVII., A. 3).

Seventh Article.

whether angels can administer sacraments?

We proceed thus to the Seventh Article :—

Objection 1. It seems that angels can administer sacraments. Because a higher minister can do whatever the lower can; thus a priest can do whatever a deacon can: but not conversely. But angels are higher ministers in the hierarchical order than any men whatsoever, as Dionysius says (*Cœl. Hier.* ix.). Therefore, since men can be ministers of sacraments, it seems that much more can angels be.

Obj. 2. Further, in heaven holy men are likened to the angels (Matth. xxii. 30). But some holy men, when in heaven, can be ministers of the sacraments; since the sacramental character is indelible, as stated above (Q. LXIII., A. 5). Therefore it seems that angels too can be ministers of sacraments.

Obj. 3. Further, as stated above (Q. VIII., A. 7), the devil is head of the wicked, and the wicked are his members. But sacraments can be administered by the wicked. Therefore it seems that they can be administered even by demons.

On the contrary, It is written (Heb. v. 1): *Every high priest taken from among men, is ordained for men in the things that appertain to God.* But angels whether good or bad are not taken from among men. Therefore they are not ordained ministers in the things that appertain to God, *i.e.*, in the sacraments.

I answer that, As stated above (A. 3; Q. LXII., A. 5), the whole power of the sacraments flows from Christ's Passion, which belongs to Him as man. And Him in their very nature men, not angels, resemble; indeed, in respect of His Passion, He is described as being *a little lower than the angels* (Heb. ii. 9). Consequently, it belongs to men, but not to angels, to dispense the sacraments and to take part in their administration.

But it must be observed that as God did not bind His power to the sacraments, so as to be unable to bestow the sacramental effect without conferring the sacrament; so neither did He bind His power to the ministers of the Church so as to be unable to give angels power to administer the sacraments. And since good angels are messengers of truth; if any sacramental rite were performed by good angels, it should be considered valid, because it ought to be evident that this is being done by the will of God: for instance, certain churches are said to have been consecrated by the ministry of the angels.* But if demons, who are *lying spirits,* were to perform a sacramental rite, it should be pronounced as invalid.

Reply Obj. 1. What men do in a less perfect manner, *i.e.*, by sensible sacraments, which are proportionate to their nature, angels also do, as ministers of a higher degree, in a more perfect manner, *i.e.*, invisibly,—by cleansing, enlightening, and perfecting.

Reply Obj. 2. The saints in heaven resemble the angels

* See *Acta SS.*, September 29

as to their share of glory, but not as to the conditions of their nature: and consequently not in regard to the sacraments.

Reply Obj. 3. Wicked men do not owe their power of conferring sacraments to their being members of the devil. Consequently, it does not follow that *a fortiori* the devil, their head, can do so.

Eighth Article.

whether the minister's intention is required for the validity of a sacrament?

We proceed thus to the Eighth Article :—

Objection 1. It seems that the minister's intention is not required for the validity of a sacrament. For the minister of a sacrament works instrumentally. But the perfection of an action does not depend on the intention of the instrument, but on that of the principal agent. Therefore the minister's intention is not necessary for the perfecting of a sacrament.

Obj. 2. Further, one man's intention cannot be known to another. Therefore if the minister's intention were required for the validity of a sacrament, he who approaches a sacrament could not know whether he has received the sacrament. Consequently he could have no certainty in regard to salvation; the more that some sacraments are necessary for salvation, as we shall state further on (Q. LXV., A. 4).

Obj. 3. Further, a man's intention cannot bear on that to which he does not attend. But sometimes ministers of sacraments do not attend to what they say or do, through thinking of something else. Therefore in this respect the sacrament would be invalid through want of intention.

On the contrary, What is unintentional happens by chance. But this cannot be said of the sacramental operation. Therefore the sacraments require the intention of the minister.

I answer that, When a thing is indifferent to many uses,

it must needs be determined to one, if that one has to be effected. Now those things which are done in the sacraments, can be done with various intent; for instance, washing with water, which is done in baptism, may be ordained to bodily cleanliness, to the health of the body, to amusement, and many other similar things. Consequently, it needs to be determined to one purpose, *i.e.*, the sacramental effect, by the intention of him who washes. And this intention is expressed by the words which are pronounced in the sacraments; for instance the words, *I baptize thee in the name of the Father*, etc.

Reply Obj. 1. An inanimate instrument has no intention regarding the effect; but instead of the intention there is the motion whereby it is moved by the principal agent. But an animate instrument, such as a minister, is not only moved, but in a sense moves itself, in so far as by his will he moves his bodily members to act. Consequently, his intention is required, whereby he subjects himself to the principal agent; that is, it is necessary that he intend to do that which Christ and the Church do.

Reply Obj. 2. On this point there are two opinions. For some hold that the mental intention of the minister is necessary; in the absence of which the sacrament is invalid: and that this defect in the case of children who have not the intention of approaching the sacrament, is made good by Christ, Who baptizes inwardly: whereas in adults, who have that intention, this defect is made good by their faith and devotion.

This might be true enough of the ultimate effect, *i.e.*, justification from sins; but as to that effect which is both real and sacramental, viz., the character, it does not appear possible for it to be made good by the devotion of the recipient, since a character is never imprinted save by a sacrament.

Consequently, others with better reason hold that the minister of a sacrament acts in the person of the whole Church, whose minister he is; while in the words uttered by him, the intention of the Church is expressed; and that

this suffices for the validity of the sacrament, except the contrary be expressed on the part either of the minister or of the recipient of the sacrament.

Reply Obj. 3. Although he who thinks of something else, has no actual intention, yet he has habitual intention, which suffices for the validity of the sacrament; for instance if, when a priest goes to baptize someone, he intends to do to him what the Church does. Wherefore if subsequently during the exercise of the act his mind be distracted by other matters, the sacrament is valid in virtue of his original intention. Nevertheless, the minister of a sacrament should take great care to have actual intention. But this is not entirely in man's power, because when a man wishes to be very intent on something, he begins unintentionally to think of other things, according to Ps. xxxix. 13: *My heart hath forsaken me.*

Ninth Article.

WHETHER FAITH IS REQUIRED OF NECESSITY IN THE MINISTER OF A SACRAMENT?

We proceed thus to the Ninth Article :—

Objection 1. It seems that faith is required of necessity in the minister of a sacrament. For, as stated above (A. 8), the intention of the minister is necessary for the validity of a sacrament. But *faith directs the intention* as Augustine says against Julian (*In Psalm* xxxi., *cf. Contra Julian.* iv.). Therefore, if the minister is without the true faith, the sacrament is invalid.

Obj. 2. Further, if a minister of the Church has not the true faith, it seems that he is a heretic. But heretics, seemingly, cannot confer sacraments. For Cyprian says in an epistle against heretics (lxxiii.): *Everything whatsoever heretics do, is carnal, void and counterfeit, so that nothing that they do should receive our approval.* And Pope Leo says in his epistle to Leo Augustus (clvi.): *It is a matter of notoriety that the light of all the heavenly sacraments is extinguished in the see of Alexandria, by an act of dire and*

senseless cruelty. The sacrifice is no longer offered, the chrism is no longer consecrated, all the mysteries of religion have fled at the touch of the parricide hands of ungodly men. Therefore a sacrament requires of necessity that the minister should have the true faith.

Obj. 3. Further, those who have not the true faith seem to be separated from the Church by excommunication: for it is written in the second canonical epistle of John (10): *If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him ; God speed you :* and (Tit. iii. 10): *A man that is a heretic, after the first and second admonition avoid.* But it seems that an excommunicate cannot confer a sacrament of the Church: since he is separated from the Church, to whose ministry the dispensation of the sacraments belongs. Therefore a sacrament requires of necessity that the minister should have the true faith.

On the contrary, Augustine says against the Donatist Petilian: *Remember that the evil lives of wicked men are not prejudicial to God's sacraments, by rendering them either invalid or less holy.*

I answer that, As stated above (A. 5), since the minister works instrumentally in the sacraments, he acts not by his own but by Christ's power. Now just as charity belongs to a man's own power so also does faith. Wherefore, just as the validity of a sacrament does not require that the minister should have charity, and even sinners can confer sacraments, as stated above (*ibid.*); so neither is it necessary that he should have faith, and even an unbeliever can confer a true sacrament, provided that the other essentials be there.

Reply Obj. 1. It may happen that a man's faith is defective in regard to something else, and not in regard to the reality of the sacrament which he confers: for instance, he may believe that it is unlawful to swear in any case whatever, and yet he may believe that baptism is an efficient cause of salvation. And thus such unbelief does not hinder the intention of conferring the sacrament. But if his

faith be defective in regard to the very sacrament that he confers, although he believe that no inward effect is caused by the thing done outwardly, yet he does know that the Catholic Church intends to confer a sacrament by that which is outwardly done. Wherefore, his unbelief notwithstanding, he can intend to do what the Church does, albeit he esteem it to be nothing. And such an intention suffices for a sacrament: because as stated above (A. 8 *ad* 2) the minister of a sacrament acts in the person of the Church by whose faith any defect in the minister's faith is made good.

Reply Obj. 2. Some heretics in conferring sacraments do not observe the form prescribed by the Church: and these confer neither the sacrament nor the reality of the sacrament.—But some do observe the form prescribed by the Church: and these confer indeed the sacrament but not the reality. I say this in the supposition that they are outwardly cut off from the Church; because from the very fact that anyone receives the sacraments from them, he sins; and consequently is hindered from receiving the effect of the sacrament. Wherefore Augustine (Fulgentius,—*De Fide ad Pet.*) says: *Be well assured and have no doubt whatever that those who are baptized outside the Church, unless they come back to the Church, will reap disaster from their Baptism.* In this sense Pope Leo says that *the light of the sacraments was extinguished in the Church of Alexandria;* viz., in regard to the reality of the sacrament, not as to the sacrament itself.

Cyprian, however, thought that heretics do not confer even the sacrament: but in this respect we do not follow his opinion. Hence Augustine says (*De unico Baptismo* xiii.): *Though the martyr Cyprian refused to recognize Baptism conferred by heretics or schismatics, yet so great are his merits, culminating in the crown of martyrdom, that the light of his charity dispels the darkness of his fault, and if anything needed pruning, the sickle of his passion cut it off.*

Reply Obj. 3. The power of administering the sacraments belongs to the spiritual character which is indelible, as

explained above (Q. LXIII., A. 3). Consequently, if a man be suspended by the Church, or excommunicated or degraded, he does not lose the power of conferring sacraments, but the permission to use this power. Wherefore he does indeed confer the sacrament, but he sins in so doing. He also sins that receives a sacrament from such a man: so that he does not receive the reality of the sacrament, unless ignorance excuses him.

TENTH ARTICLE.

WHETHER THE VALIDITY OF A SACRAMENT REQUIRES A GOOD INTENTION IN THE MINISTER?

We proceed thus to the Tenth Article:—

Objection 1. It seems that the validity of a sacrament requires a good intention in the minister. For the minister's intention should be in conformity with the Church's intention, as explained above (A. 8 *ad* 1). But the intention of the Church is always good. Therefore the validity of a sacrament requires of necessity a good intention in the minister.

Obj. 2. Further, a perverse intention seems worse than a playful one. But a playful intention destroys a sacrament: for instance, if someone were to baptize anybody not seriously but in fun. Much more, therefore, does a perverse intention destroy a sacrament: for instance, if somebody were to baptize a man in order to kill him afterwards.

Obj. 3. Further, a perverse intention vitiates the whole work, according to Luke xi. 34: *If thy eye be evil, thy* whole *body will be darksome.* But the sacraments of Christ cannot be contaminated by evil men; as Augustine says against Petilian (*Cont. Litt. Petil.* ii.). Therefore it seems that, if the minister's intention is perverse, the sacrament is invalid.

On the contrary, A perverse intention belongs to the wickedness of the minister. But the wickedness of the minister does not annul the sacrament: neither, therefore, does his perverse intention.

I answer that, The minister's intention may be perverted

in two ways. First in regard to the sacrament: for instance, when a man does not intend to confer a sacrament, but to make a mockery of it. Such a perverse intention takes away the truth of the sacrament, especially if it be manifested outwardly.

Secondly, the minister's intention may be perverted as to something that follows the sacrament: for instance, a priest may intend to baptize a woman so as to be able to abuse her; or to consecrate the Body of Christ, so as to use it for sorcery. And because that which comes first does not depend on that which follows, consequently such a perverse intention does not annul the sacrament; but the minister himself sins grievously in having such an intention.

Reply Obj. 1. The Church has a good intention both as to the validity of the sacrament and as to the use thereof: but it is the former intention that perfects the sacrament, while the latter conduces to the meritorious effect. Consequently, the minister who conforms his intention to the Church as to the former rectitude, but not as to the latter, perfects the sacrament indeed, but gains no merit for himself.

Reply Obj. 2. The intention of mimicry or fun excludes the first kind of right intention, necessary for the validity of a sacrament. Consequently, there is no comparison.

Reply Obj. 3. A perverse intention perverts the action of the one who has such an intention, not the action of another. Consequently, the perverse intention of the minister perverts the sacrament in so far as it is his action: not in so far as it is the action of Christ, Whose minister he is. It is just as if the servant (*minister*) of some man were to carry alms to the poor with a wicked intention, whereas his master had commanded him with a good intention to do so.

QUESTION LXV.

OF THE NUMBER OF THE SACRAMENTS.

(In Four Articles.)

WE have now to consider the number of the sacraments: and concerning this there are four points of inquiry: (1) Whether there are seven sacraments? (2) The order of the sacraments among themselves. (3) Their mutual comparison. (4) Whether all the sacraments are necessary for salvation?

FIRST ARTICLE.

WHETHER THERE SHOULD BE SEVEN SACRAMENTS?

We proceed thus to the First Article :—

Objection 1. It seems that there ought not to be seven sacraments. For the sacraments derive their efficacy from the Divine power, and the power of Christ's Passion. But the Divine power is one, and Christ's Passion is one; since *by one oblation He hath perfected for ever them that are sanctified* (Heb. x. 14). Therefore there should be but one sacrament.

Obj. 2. Further, a sacrament is intended as a remedy for the defect caused by sin. Now this is twofold, punishment and guilt. Therefore two sacraments would be enough.

Obj. 3. Further, sacraments belong to the actions of the ecclesiastical hierarchy, as Dionysius explains (*Eccl. Hier.* v.). But, as he says, there are three actions of the ecclesiastical hierarchy, namely, *to cleanse, to enlighten, to perfect.* Therefore there should be no more than three sacraments.

Obj. 4. Further, Augustine says (*Contra Faust.* xix.) that the *sacraments* of the New Law are *less numerous* than

those of the Old Law. But in the Old Law there was no sacrament corresponding to Confirmation and Extreme Unction. Therefore these should not be counted among the sacraments of the New Law.

Obj. 5. Further, lust is not more grievous than other sins, as we have made clear in the Second Part (I.-II., Q. LXXIV., A. 5; II.-II., Q. CLIV., A. 3). But there is no sacrament instituted as a remedy for other sins. Therefore neither should matrimony be instituted as a remedy for lust.

Obj. 6. *On the other hand,* It seems that there should be more than seven sacraments. For sacraments are a kind of sacred sign. But in the Church there are many sanctifications by sensible signs, such as Holy Water, the Consecration of Altars, and suchlike. Therefore there are more than seven sacraments.

Obj. 7. Further, Hugh of S. Victor (*De Sacram.* i.) says that the sacraments of the Old Law were oblations, tithes and sacrifices. But the Sacrifice of the Church is one sacrament, called the Eucharist. Therefore oblations also and tithes should be called sacraments.

Obj. 8. Further, there are three kinds of sin, original, mortal and venial. Now Baptism is intended as a remedy against original sin, and Penance against mortal sin. Therefore besides the seven sacraments, there should be another against venial sin.

I answer that, As stated above (Q. LXII., A. 5; Q. LXIII., A. 1), the sacraments of the Church were instituted for a twofold purpose: namely, in order to perfect man in things pertaining to the worship of God according to the religion of Christian life, and to be a remedy against the defects caused by sin. And in either way it is becoming that there should be seven sacraments.

For spiritual life has a certain conformity with the life of the body: just as other corporeal things have a certain likeness to things spiritual. Now a man attains perfection in the corporeal life in two ways: first, in regard to his own person; secondly, in regard to the whole community of the society in which he lives, for man is by nature a social

animal. With regard to himself man is perfected in the life of the body, in two ways; first, directly (*per se*), *i.e.*, by acquiring some vital perfection; secondly, indirectly (*per accidens*), *i.e.*, by the removal of hindrances to life, such as ailments, or the like. Now the life of the body is perfected *directly*, in three ways. First, by generation whereby a man begins to be and to live: and corresponding to this in the spiritual life there is Baptism, which is a spiritual regeneration, according to Tit. iii. 5: *By the laver of regeneration*, etc.—Secondly, by growth whereby a man is brought to perfect size and strength: and corresponding to this in the spiritual life there is Confirmation, in which the Holy Ghost is given to strengthen us. Wherefore the disciples who were already baptized were bidden thus: *Stay you in the city till you be endued with power from on high* (Luke xxiv. 49).—Thirdly, by nourishment, whereby life and strength are preserved to man; and corresponding to this in the spiritual life there is the Eucharist. Wherefore it is said (John vi. 54): *Except you eat of the flesh of the Son of Man, and drink His blood, you shall not have life in you.*

And this would be enough for man if he had an impassible life, both corporally and spiritually; but since man is liable at times to both corporal and spiritual infirmity, *i.e.*, sin, hence man needs a cure from his infirmity; which cure is twofold. One is the healing, that restores health: and corresponding to this in the spiritual life there is Penance, according to Ps. xl. 5: *Heal my soul, for I have sinned against Thee.*—The other is the restoration of former vigour by means of suitable diet and exercise: and corresponding to this in the spiritual life there is Extreme Unction, which removes the remainders of sin, and prepares man for final glory. Wherefore it is written (Jas. v. 15): *And if he be in sins they shall be forgiven him.*

In regard to the whole community, man is perfected in two ways. First, by receiving power to rule the community and to exercise public acts: and corresponding to this in the spiritual life there is the sacrament of Order, according to the saying of Heb. vii. 27, that priests offer sacrifices

not for themselves only, but also for the people.—Secondly in regard to natural propagation. This is accomplished by Matrimony both in the corporal and in the spiritual life: since it is not only a sacrament but also a function of nature.

We may likewise gather the number of the sacraments from their being instituted as a remedy against the defect caused by sin. For Baptism is intended as a remedy against the absence of spiritual life; Confirmation, against the infirmity of soul found in those of recent birth; the Eucharist, against the soul's proneness to sin; Penance, against actual sin committed after baptism; Extreme Unction against the remainders of sins,—of those sins, namely, which are not sufficiently removed by Penance, whether through negligence or through ignorance; Order, against divisions in the community; Matrimony, as a remedy against concupiscence in the individual, and against the decrease in numbers that results from death.

Some, again, gather the number of sacraments from a certain adaptation to the virtues and to the defects and penal effects resulting from sin. They say that Baptism corresponds to Faith, and is ordained as a remedy against original sin; Extreme Unction, to Hope, being ordained against venial sin; the Eucharist, to Charity, being ordained against the penal effect which is malice; Order, to Prudence, being ordained against ignorance; Penance, to Justice, being ordained against mortal sin; Matrimony, to Temperance, being ordained against concupiscence; Confirmation, to Fortitude, being ordained against infirmity.

Reply Obj. 1. The same principal agent uses various instruments unto various effects, in accordance with the thing to be done. In the same way the Divine power and the Passion of Christ work in us through the various sacraments as through various instruments.

Reply Obj. 2. Guilt and punishment are diversified both according to species, inasmuch as there are various species of guilt and punishment, and according to men's various states and habitudes. And in this respect it was necessary to have a number of sacraments, as explained above.

Reply Obj. 3. In hierarchical actions we must consider the agents, the recipients and the actions. The agents are the ministers of the Church; and to these the sacrament of Order belongs.—The recipients are those who approach the sacraments: and these are brought into being by Matrimony.—The actions are *cleansing*, *enlightening*, and *perfecting*. Mere cleansing, however, cannot be a sacrament of the New Law, which confers grace: yet it belongs to certain sacramentals, *i.e.* catechism and exorcism. But cleansing coupled with enlightening, according to Dionysius, belongs to Baptism; and, for him who falls back into sin, they belong secondarily to Penance and Extreme Unction. And perfecting, as regards power, which is, as it were, a formal perfection, belongs to Confirmation: while, as regards the attainment of the end, it belongs to the Eucharist.

Reply Obj. 4. In the sacrament of Confirmation we receive the fulness of the Holy Ghost in order to be strengthened; while in Extreme Unction man is prepared for the immediate attainment of glory; and neither of these two purposes was becoming to the Old Testament. Consequently, nothing in the Old Law could correspond to these sacraments. Nevertheless, the sacraments of the Old Law were more numerous, on account of the various kinds of sacrifices and ceremonies.

Reply Obj. 5. There was need for a special sacrament to be applied as a remedy against venereal concupiscence: first because by this concupiscence, not only the person but also the nature is defiled: secondly, by reason of its vehemence whereby it clouds the reason.

Reply Obj. 6. Holy Water and other consecrated things are not called sacraments, because they do not produce the sacramental effect, which is the receiving of grace. They are, however, a kind of disposition to the sacraments: either by removing obstacles; thus holy water is ordained against the snares of the demons, and against venial sins: or by making things suitable for the conferring of a sacrament; thus the altar and vessels are consecrated through reverence for the Eucharist.

Reply Obj. 7. Oblations and tithes, both in the Law of nature and in the Law of Moses, were ordained not only for the sustenance of the ministers and the poor, but also figuratively; and consequently they were sacraments. But now they remain no longer as figures, and therefore they are not sacraments.

Reply Obj. 8. The infusion of grace is not necessary for the blotting out of venial sin. Wherefore, since grace is infused in each of the sacraments of the New Law, none of them was instituted directly against venial sin. This is taken away by certain sacramentals, for instance, Holy Water and suchlike.—Some, however, hold that Extreme Unction is ordained against venial sin. But of this we shall speak in its proper place (Suppl. xxx., A. 1).

Second Article.

whether the order of the sacraments, as given above, is becoming?

We proceed thus to the Second Article:—

Objection 1. It seems that the order of the sacraments as given above is unbecoming. For according to the Apostle (1 Cor. xv. 46), *that was . . . first . . . which is natural, afterwards that which is spiritual.* But man is begotten through Matrimony by a first and natural generation; while in Baptism he is regenerated as by a second and spiritual generation. Therefore Matrimony should precede Baptism.

Obj. 2. Further, through the sacrament of Order man receives the power of agent in sacramental actions. But the agent precedes his action. Therefore Order should precede Baptism and the other sacraments.

Obj. 3. Further, the Eucharist is a spiritual food; while Confirmation is compared to growth. But food causes, and consequently precedes, growth. Therefore the Eucharist precedes Confirmation.

Obj. 4. Further, Penance prepares man for the Eucharist But a disposition precedes perfection. Therefore Penance should precede the Eucharist.

Obj. 5. Further, that which is nearer the last end comes after other things. But, of all the sacraments, Extreme Unction is nearest to the last end which is Happiness. Therefore it should be placed last among the sacraments.

On the contrary, The order of the sacraments, as given above, is commonly adopted by all.

I answer that, The reason of the order among the sacraments appears from what has been said above (A. 1). For just as unity precedes multitude, so those sacraments which are intended for the perfection of the individual, naturally precede those which are intended for the perfection of the multitude; and consequently the last place among the sacraments is given to Order and Matrimony, which are intended for the perfection of the multitude: while Matrimony is placed after Order, because it has less participation in the nature of the spiritual life, to which the sacraments are ordained. Moreover, among things ordained to the perfection of the individual, those naturally come first which are ordained directly to the perfection of the spiritual life, and afterwards, those which are ordained thereto indirectly, viz., by removing some supervening accidental cause of harm; such are Penance and Extreme Unction: while, of these, Extreme Unction is naturally placed last, for it preserves the healing which was begun by Penance.

Of the remaining three, it is clear that Baptism which is a spiritual regeneration, comes first; then Confirmation, which is ordained to the formal perfection of power; and after these the Eucharist which is ordained to final perfection.

Reply Obj. 1. Matrimony as ordained to natural life is a function of nature. But in so far as it has something spiritual it is a sacrament. And because it has the least amount of spirituality it is placed last.

Reply Obj. 2. For a thing to be an agent it must first of all be perfect in itself. Wherefore those sacraments by which a man is perfected in himself, are placed before the sacrament of Order, in which a man is made a perfecter of others.

Reply Obj. 3. Nourishment both precedes growth, as its cause; and follows it, as maintaining the perfection of size and power in man. Consequently, the Eucharist can be placed before Confirmation, as Dionysius places it (*Eccl. Hier.* iii. iv.), and can be placed after it, as the Master does (iv. 2, 8).

Reply Obj. 4. This argument would hold if Penance were required of necessity as a preparation to the Eucharist. But this is not true: for if anyone be without mortal sin, he does not need Penance in order to receive the Eucharist. Thus it is clear that Penance is an accidental preparation to the Eucharist, that is to say, sin being supposed. Wherefore it is written in the last chapter of the second Book of Paralipomenon (*cf.* 2 Paral. xxxiii. 18)*: *Thou, O Lord of the righteous, didst not impose penance on righteous men.*

Reply Obj. 5. Extreme Unction, for this very reason, is given the last place among those sacraments which are ordained to the perfection of the individual.

Third Article.

whether the eucharist is the greatest of the sacraments?

We proceed thus to the Third Article :—

Objection 1. It seems that the Eucharist is not the principal of the sacraments. For the common good is of more account than the good of the individual (1 *Ethic.* ii.). But Matrimony is ordained to the common good of the human race by means of generation: whereas the sacrament of the Eucharist is ordained to the private good of the recipient. Therefore it is not the greatest of the sacraments.

Obj. 2. Further, those sacraments, seemingly, are greater, which are conferred by a greater minister. But the sacraments of Confirmation and Order are conferred by a bishop only, who is a greater minister than a mere minister such

* The words quoted are from the apocryphal Prayer of Manasses, which, before the Council of Trent, was to be found inserted in some Latin copies of the Bible.

as a priest, by whom the sacrament of the Eucharist is conferred. Therefore those sacraments are greater.

Obj. 3. Further, those sacraments are greater that have the greater power. But some of the sacraments imprint a character—viz., Baptism, Confirmation and Order; whereas the Eucharist does not. Therefore those sacraments are greater.

Obj. 4. Further, that seems to be greater, on which others depend without its depending on them. But the Eucharist depends on Baptism: since no one can receive the Eucharist except he has been baptized. Therefore Baptism is greater than the Eucharist.

On the contrary, Dionysius says (*Eccl. Hier.* iii.) that *No one receives hierarchical perfection save by the most God-like Eucharist.* Therefore this sacrament is greater than all the others and perfects them.

I answer that, Absolutely speaking, the sacrament of the Eucharist is the greatest of all the sacraments: and this may be shown in three ways. First of all because it contains Christ Himself substantially: whereas the other sacraments contain a certain instrumental power which is a share of Christ's power, as we have shown above (Q. LXII., A. 4 *ad* 3, A. 5). Now, that which is essentially such is always of more account than that which is such by participation.

Secondly, this is made clear by considering the relation of the sacraments to one another. For all the other sacraments seem to be ordained to this one as to their end. For it is manifest that the sacrament of Order is ordained to the consecration of the Eucharist: and the sacrament of Baptism to the reception of the Eucharist: while a man is perfected by Confirmation, so as not to fear to abstain from this sacrament. By Penance and Extreme Unction man is prepared to receive the Body of Christ worthily. And Matrimony, at least in its signification, touches this sacrament; in so far as it signifies the union of Christ with the Church, of which union the Eucharist is a figure: hence the Apostle says (Eph. v. 32): *This is a great sacrament: but I speak in Christ and in the Church.*

Thirdly, this is made clear by considering the rites of the sacraments. For nearly all the sacraments terminate in the Eucharist, as Dionysius says (*Eccl. Hier.* iii.): thus those who have been ordained receive Holy Communion, as also do those who have been baptized, if they be adults.

The remaining sacraments may be compared to one another in several ways. For on the ground of necessity, Baptism is the greatest of the sacraments; while from the point of view of perfection, Order comes first; while Confirmation holds a middle place. The sacraments of Penance and Extreme Unction are on a degree inferior to those mentioned above; because, as stated above (A. 2), they are ordained to the Christian life, not directly, but accidentally, as it were, that is to say, as remedies against supervening defects. And among these, Extreme Unction is compared to Penance, as Confirmation to Baptism; in such a way, that Penance is more necessary, whereas Extreme Unction is more perfect.

Reply Obj. 1. Matrimony is ordained to the common good as regards the body. But the common spiritual good of the whole Church is contained substantially in the sacrament itself of the Eucharist.

Reply Obj. 2. By Order and Confirmation the faithful of Christ are deputed to certain special duties; and this can be done by the prince alone. Consequently the conferring of these sacraments belongs exclusively to a bishop, who is, as it were, a prince in the Church. But a man is not deputed to any duty by the sacrament of the Eucharist, rather is this sacrament the end of all duties, as stated above.

Reply Obj. 3. The sacramental character, as stated above (Q. LXIII., A. 3), is a kind of participation in Christ's priesthood. Wherefore the sacrament that unites man to Christ Himself, is greater than a sacrament that imprints Christ's character.

Reply Obj. 4. This argument proceeds on the ground of necessity. For thus Baptism, being of the greatest necessity, is the greatest of the sacraments, just as Order and Confirmation have a certain excellence considered in their

administration; and Matrimony by reason of its signification. For there is no reason why a thing should not be greater from a certain point of view which is not greater absolutely speaking.

FOURTH ARTICLE.

WHETHER ALL THE SACRAMENTS ARE NECESSARY FOR SALVATION?

We proceed thus to the Fourth Article :—

Objection 1. It seems that all the sacraments are necessary for salvation. For what is not necessary seems to be superfluous. But no sacrament is superfluous, because *God does nothing without a purpose* (*De Cœlo et Mundo*, i.). Therefore all the sacraments are necessary for salvation.

Obj. 2. Further, just as it is said of Baptism (John iii. 5): *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God*, so of the Eucharist is it said (John vi. 54): *Except you eat of the flesh of the Son of Man, and drink of His blood, you shall not have life in you.* Therefore, just as Baptism is a necessary sacrament, so is the Eucharist.

Obj. 3. Further, a man can be saved without the sacrament of Baptism, provided that some unavoidable obstacle, and not his contempt for religion, debar him from the sacrament, as we shall state further on (Q. LXVIII., A. 2). But contempt of religion in any sacrament is a hindrance to salvation. Therefore, in like manner, all the sacraments are necessary for salvation.

On the contrary, Children are saved by Baptism alone without the other sacraments.

I answer that, Necessity of end, of which we speak now, is twofold. First, a thing may be necessary so that without it the end cannot be attained; thus food is necessary for human life. And this is simple necessity of end. Secondly, a thing is said to be necessary, if, without it, the end cannot be attained so becomingly: thus a horse is necessary for a journey. But this is not simple necessity of end.

In the first way, three sacraments are necessary for salvation. Two of them are necessary to the individual; Baptism, simply and absolutely; Penance, in the case of mortal sin committed after Baptism; while the sacrament of Order is necessary to the Church, since *where there is no governor the people shall fall* (Prov. xi. 14).

But in the second way the other sacraments are necessary. For in a sense Confirmation perfects Baptism; Extreme Unction perfects Penance; while Matrimony, by multiplying them, preserves the numbers in the Church.

Reply Obj. 1. For a thing not to be superfluous it is enough if it be necessary either in the first or the second way. It is thus that the sacraments are necessary, as stated above.

Reply Obj. 2. These words of Our Lord are to be understood of spiritual, and not of merely sacramental, eating, as Augustine explains (*Tract.* xxvi. *super Joan.*).

Reply Obj. 3. Although contempt of any of the sacraments is a hindrance to salvation, yet it does not amount to contempt of the sacrament, if anyone does not trouble to receive a sacrament that is not necessary for salvation. Else those who do not receive Orders, and those who do not contract Matrimony, would be guilty of contempt of those sacraments.

QUESTION LXVI.

OF THE SACRAMENT OF BAPTISM.

(*In Twelve Articles.*)

We have now to consider each sacrament specially: (1) Baptism: (2) Confirmation: (3) the Eucharist: (4) Penance: (5) Extreme Unction: (6) Order: (7) Matrimony.

Concerning the first, our consideration will be twofold: (1) Of Baptism itself: (2) of things preparatory to Baptism.

Concerning the first, four points arise for our consideration: (1) Things pertaining to the sacrament of Baptism: (2) The minister of this sacrament: (3) The recipients of this sacrament: (4) The effect of this sacrament.

Concerning the first there are twelve points of inquiry: (1) What is Baptism? Is it a washing? (2) Of the institution of this sacrament. (3) Whether water be the proper matter of this sacrament? (4) Whether plain water be required? (5) Whether this be a suitable form of this sacrament;—*I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost?* (6) Whether one could baptize with this form;—*I baptize thee in the name of Christ?* (7) Whether immersion is necessary for Baptism? (8) Whether trine immersion is necessary? (9) Whether Baptism can be reiterated? (10) Of the Baptismal rite. (11) Of the various kinds of Baptism. (12) Of the comparison between various Baptisms.

First Article.

WHETHER BAPTISM IS THE MERE WASHING?

We proceed thus to the First Article:—

Objection 1. It seems that Baptism is not the mere washing. For the washing of the body is something

transitory: but Baptism is something permanent. Therefore Baptism is not the mere washing; but rather is it *the regeneration, the seal, the safeguarding, the enlightenment, as* Damascene says (*De Fide Orthod.* iv.).

Obj. 2. Further, Hugh of St. Victor says (*De Sacram.* ii.) that *Baptism is water sanctified by God's word for the blotting out of sins.* But the washing itself is not water, but a certain use of water.

Obj. 3. Further, Augustine says (*Tract.* lxxx. *super Joan.*): *The word is added to the element, and this becomes a sacrament.* Now, the element is the water. Therefore Baptism is the water and not the washing.

On the contrary, it is written (Ecclus. xxxiv. 30): *He that washeth himself* (*baptizatur*) *after touching the dead, if he touch him again, what does his washing avail?* It seems, therefore, that Baptism is the washing or bathing.

I answer that, In the sacrament of Baptism, three things may be considered: namely, that which is *sacrament only;* that which is *reality and sacrament;* and that which is *reality only.* That which is sacrament only, is something visible and outward; the sign, namely, of the inward effect: for such is the very nature of a sacrament. And this outward something that can be perceived by the sense is both the water itself and its use, which is the washing. Hence some have thought that the water itself is the sacrament: which seems to be the meaning of the passage quoted from Hugh of St. Victor. For in the general definition of a sacrament he says that it is *a material element:* and in defining Baptism he says it is *water.*

But this is not true. For since the sacraments of the New Law effect a certain sanctification, there the sacrament is completed where the sanctification is completed. Now, the sanctification is not completed in water; but a certain sanctifying instrumental virtue, not permanent but transient, passes from the water, in which it is, into man who is the subject of true sanctification. Consequently the sacrament is not completed in the very water, but in applying the water to man—*i.e.,* in the washing. Hence the Master

(iv. 3) says that *Baptism is the outward washing of the body done together with the prescribed form of words.*

The Baptismal character is both reality and sacrament: because it is something real signified by the outward washing; and a sacramental sign of the inward justification: and this last is the reality only, in this sacrament—namely, the reality signified and not signifying.

Reply Obj. 1. That which is both sacrament and reality—*i.e.*, the character—and that which is reality only—*i.e.*, the inward justification—remain: the character remains and is indelible, as stated above (Q. LXIII., A. 5); the justification remains, but can be lost. Consequently Damascene defined Baptism, not as to that which is done outwardly, and is the sacrament only; but as to that which is inward. Hence he sets down two things as pertaining to the character—namely, *seal* and *safeguarding;* inasmuch as the character which is called a seal, so far as itself is concerned, safeguards the soul in good. He also sets down two things as pertaining to the ultimate reality of the sacrament—namely, *regeneration* which refers to the fact that man by being baptized begins the new life of righteousness; and *enlightenment*, which refers especially to faith, by which man receives spiritual life, according to Habac. ii. (Heb. x. 38; *cf.* Habac. ii. 4): *But* (*My*) *just man liveth by faith;* and Baptism is a sort of protestation of faith; whence it is called the *Sacrament of Faith.* Likewise Dionysius defined Baptism by its relation to the other sacraments, saying (*Eccl. Hier.* ii.) that it is *the principle that forms the habits of the soul for the reception of those most holy words and sacraments;* and again by its relation to heavenly glory, which is the universal end of all the sacraments, when he adds, *preparing the way for us, whereby we mount to the repose of the heavenly kingdom;* and again as to the beginning of spiritual life, when he adds, *the conferring of our most sacred and Godlike regeneration.*

Reply Obj. 2. As already stated, the opinion of Hugh of St. Victor on this question is not to be followed.—Nevertheless the saying that *Baptism is water* may be verified in

so far as water is the material principle of Baptism: and thus there would be *causal predication.*

Reply Obj. 3. When the words are added, the element becomes a sacrament, not in the element itself, but in man, to whom the element is applied, by being used in washing him. Indeed, this is signified by those very words which are added to the element, when we say: *I baptize thee*, etc.

Second Article.

WHETHER BAPTISM WAS INSTITUTED AFTER CHRIST'S PASSION?

We proceed thus to the Second Article:—

Objection 1. It seems that Baptism was instituted after Christ's Passion. For the cause precedes the effect. Now Christ's Passion operates in the sacraments of the New Law. Therefore Christ's Passion precedes the institution of the sacraments of the New Law: especially the sacrament of Baptism, since the Apostle says (Rom. vi. 3): *All we, who are baptized in Christ Jesus, are baptized in His death*, etc.

Obj. 2. Further, the sacraments of the New Law derive their efficacy from the mandate of Christ. But Christ gave the disciples the mandate of Baptism after His Passion and Resurrection, when He said: *Going, teach ye all nations, baptizing them in the name of the Father*, etc. (Matth. xxviii. 19). Therefore it seems that Baptism was instituted after Christ's Passion.

Obj. 3. Further, Baptism is a necessary sacrament, as stated above (Q. LXV., A. 4): wherefore, seemingly, it must have been binding on man as soon as it was instituted. But before Christ's Passion men were not bound to be baptized: for Circumcision was still in force, which was supplanted by Baptism. Therefore it seems that Baptism was not instituted before Christ's Passion.

On the contrary, Augustine says in a sermon on the Epiphany (*Append. Serm.*, clxxxv.): *As soon as Christ was plunged into the waters, the waters washed away the sins of all.* But this was before Christ's Passion. Therefore Baptism was instituted before Christ's Passion.

I answer that, As stated above (Q. LXII., A. 1), sacraments derive from their institution the power of conferring grace. Wherefore it seems that a sacrament is then instituted, when it receives the power of producing its effect. Now Baptism received this power when Christ was baptized. Consequently Baptism was truly instituted then, if we consider it as a sacrament. But the obligation of receiving this sacrament was proclaimed to mankind after the Passion and Resurrection. First, because Christ's Passion put an end to the figurative sacraments, which were supplanted by Baptism and the other sacraments of the New Law. Secondly, because by Baptism man is *made conformable* to Christ's Passion and Resurrection, in so far as he dies to sin and begins to live anew unto righteousness. Consequently it behoved Christ to suffer and to rise again, before proclaiming to man his obligation of conforming himself to Christ's Death and Resurrection.

Reply Obj. 1. Even before Christ's Passion, Baptism, inasmuch as it foreshadowed it, derived its efficacy therefrom; but not in the same way as the sacraments of the Old Law. For these were mere figures: whereas Baptism derived the power of justifying from Christ Himself, to Whose power the Passion itself owed its saving virtue.

Reply Obj. 2. It was not meet that men should be restricted to a number of figures by Christ, Who came to fulfil and replace the figure by His reality. Wherefore before His Passion He did not make Baptism obligatory as soon as it was instituted; but wished men to become accustomed to its use; especially in regard to the Jews, to whom all things were figurative, as Augustine says (*Contra Faust.* iv.). But after His Passion and Resurrection He made Baptism obligatory, not only on the Jews, but also on the Gentiles, when He gave the commandment: *Going, teach ye all nations.*

Reply Obj. 3. Sacraments are not obligatory except when we are commanded to receive them. And this was not before the Passion, as stated above. For Our Lord's words to Nicodemus (John iii. 5), *Unless a man be born again of*

water and the Holy Ghost, he cannot enter into the kingdom of God, seem to refer to the future rather than to the present.

Third Article.

WHETHER WATER IS THE PROPER MATTER OF BAPTISM?

We proceed thus to the Third Article :—

Objection 1. It seems that water is not the proper matter of Baptism. For Baptism, according to Dionysius (*Eccl. Hier.* v.) and Damascene (*De Fide Orthod.* iv.), has a power of enlightening. But enlightenment is a special characteristic of fire. Therefore Baptism should be conferred with fire rather than with water: and all the more since John the Baptist said when foretelling Christ's Baptism (Matth. iii. 11): *He shall baptize you in the Holy Ghost and fire.*

Obj. 2. Further, the washing away of sins is signified in Baptism. But many other things besides water are employed in washing, such as wine, oil, and suchlike. Therefore Baptism can be conferred with these also; and consequently water is not the proper matter of Baptism.

Obj. 3. Further, the sacraments of the Church flowed from the side of Christ hanging on the cross, as stated above (Q. LXII., A. 5). But not only water flowed therefrom, but also blood. Therefore it seems that Baptism can also be conferred with blood. And this seems to be more in keeping with the effect of Baptism, because it is written (Apoc. i. 5): (*Who*) *washed us from our sins in His own blood.*

Obj. 4. Further, as Augustine (*cf.* Master of the Sentences, iv. 3) and Bede (*Exposit. in Luc.* iii. 21) say, Christ, *by the touch of His most pure flesh, endowed the waters with a regenerating and cleansing virtue.* But all waters are not connected with the waters of the Jordan which Christ touched with His flesh. Consequently it seems that Baptism cannot be conferred with any water; and therefore water, as such, is not the proper matter of Baptism.

Obj. 5. Further, if water, as such, were the proper matter of Baptism, there would be no need to do anything to

the water before using it for Baptism. But in solemn Baptism the water which is used for baptizing, is exorcized and blessed. Therefore it seems that water, as such, is not the proper matter of Baptism.

On the contrary, Our Lord said (John iii. 5): *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*

I answer that, By Divine institution water is the proper matter of Baptism; and with reason. First, by reason of the very nature of Baptism, which is a regeneration unto spiritual life. And this answers to the nature of water in a special degree; wherefore seeds, from which all living things —viz., plants and animals—are generated, are moist and akin to water. For this reason certain philosophers held that water is the first principle of all things.

Secondly, in regard to the effects of Baptism, to which the properties of water correspond. For by reason of its moistness it cleanses; and hence it fittingly signifies and causes the cleansing from sins. By reason of its coolness it tempers superfluous heat: wherefore it fittingly mitigates the concupiscence of the fomes. By reason of its transparency, it is susceptive of light; hence its adaptability to Baptism as the *sacrament of Faith.*

Thirdly, because it is suitable for the signification of the mysteries of Christ, by which we are justified. For, as Chrysostom says (*Hom.* xxv. *in Joan.*) on John iii. 5, *Unless a man be born again,* etc., *When we dip our heads under the water as in a kind of tomb, our old man is buried, and being submerged is hidden below, and thence he rises again renewed.*

Fourthly, because by being so universal and abundant, it is a matter suitable to our need of this sacrament: for it can easily be obtained everywhere.

Reply Obj. 1. Fire enlightens actively. But he who is baptized does not become an enlightener, but is enlightened by faith, which *cometh by hearing* (Rom. x. 17). Consequently water is more suitable, than fire, for Baptism.

But when we find it said: *He shall baptize you in the*

Holy Ghost and fire, we may understand fire, as Jerome says (*In Matth.* ii.), to mean the Holy Ghost, Who appeared above the disciples under the form of fiery tongues (Acts ii. 3). —Or we may understand it to mean tribulation, as Chrysostom says (*Hom.* iii. *in Matth.*): because tribulation washes away sin, and tempers concupiscence.—Or again, as Hilary says (*Super Matth.* ii.) that *when we have been baptized in the Holy Ghost*, we still have to be *perfected by the fire of the judgment.*

Reply Obj. 2. Wine and oil are not so commonly used for washing, as water. Neither do they wash so efficiently: for whatever is washed with them, contracts a certain smell therefrom; which is not the case if water be used. Moreover, they are not so universal or so abundant as water.

Reply Obj. 3. Water flowed from Christ's side to wash us; blood, to redeem us. Wherefore blood belongs to the sacrament of the Eucharist, while water belongs to the sacrament of Baptism. Yet this latter sacrament derives its cleansing virtue from the power of Christ's blood.

Reply Obj. 4. Christ's power flowed into all waters, by reason of, not connection of place, but likeness of species, as Augustine says in a sermon on the Epiphany (*Append. Serm.* cxxxv.): *The blessing that flowed from the Saviour's Baptism, like a mystic river, swelled the course of every stream, and filled the channels of every spring.*

Reply Obj. 5. The blessing of the water is not essential to Baptism, but belongs to a certain solemnity, whereby the devotion of the faithful is aroused, and the cunning of the devil hindered from impeding the baptismal effect.

Fourth Article.

whether plain water is necessary for baptism?

We proceed thus to the Fourth Article:—

Objection 1. It seems that plain water is not necessary for Baptism. For the water which we have is not plain water; as appears especially in sea-water, in which there is a considerable proportion of the earthly element, as the Philosopher shows (*Meteor.* ii.). Yet this water may be used for

Baptism. Therefore plain and pure water is not necessary for Baptism.

Obj. 2. Further, in the solemn celebration of Baptism, chrism is poured into the water. But this seems to take away the purity and plainness of the water. Therefore pure and plain water is not necessary for Baptism.

Obj. 3. Further, the water that flowed from the side of Christ hanging on the cross was a figure of Baptism, as stated above (A. 3 *ad* 3). But that water, seemingly, was not pure, because the elements do not exist actually in a mixed body, such as Christ's. Therefore it seems that pure or plain water is not necessary for Baptism.

Obj. 4. Further, lye does not seem to be pure water, for it has the properties of heating and drying, which are contrary to those of water. Nevertheless it seems that lye can be used for Baptism; for the water of the Baths can be so used, which has filtered through a sulphurous vein, just as lye percolates through ashes. Therefore it seems that plain water is not necessary for Baptism.

Obj. 5. Further, rose-water is distilled from roses, just as chemical waters are distilled from certain bodies. But seemingly, suchlike waters may be used in Baptism; just as rain-water, which is distilled from vapours. Since, therefore, such waters are not pure and plain water, it seems that pure and plain water is not necessary for Baptism.

On the contrary, The proper matter of Baptism is water, as stated above (A. 3). But plain water alone has the nature of water. Therefore pure plain water is necessary for Baptism.

I answer that, Water may cease to be pure or plain water in two ways: first, by being mixed with another body; econdly, by alteration. And each of these may happen in a twofold manner; artificially and naturally. Now art fails in the operation of nature: because nature gives the substantial form, which art cannot give; for whatever form is given by art is accidental; except perchance when art applies a proper agent to its proper matter, as fire to a combustible; in which manner animals are produced from certain things by way of putrefaction.

Whatever artificial change, then, takes place in the water, whether by mixture or by alteration, the water's nature is not changed. Consequently such water can be used for Baptism: unless perhaps such a small quantity of water be mixed artificially with a body that the compound is something other than water; thus mud is earth rather than water, and diluted wine is wine rather than water.

But if the change be natural, sometimes it destroys the nature of the water; and this is when by a natural process water enters into the substance of a mixed body: thus water changed into the juice of the grape is wine, wherefore it has not the nature of water. Sometimes, however, there may be a natural change of the water, without destruction of species: and this, both by alteration, as we may see in the case of water heated by the sun; and by mixture, as when the water of a river has become muddy by being mixed with particles of earth.

We must therefore say that any water may be used for Baptism, no matter how much it may be changed, as long as the species of water is not destroyed; but if the species of water be destroyed, it cannot be used for Baptism.

Reply Obj. 1. The change in sea-water and in other waters which we have to hand, is not so great as to destroy the species of water. And therefore such waters may be used for Baptism.

Reply Obj. 2. Chrism does not destroy the nature of the water by being mixed with it: just as neither is water changed wherein meat and the like are boiled: except the substance boiled be so dissolved that the liquor be of a nature foreign to water; in this we may be guided by the specific gravity (*spissitudine*). If, however, from the liquor thus thickened plain water be strained, it can be used for Baptism: just as water strained from mud, although mud cannot be used for baptizing.

Reply Obj. 3. The water which flowed from the side of Christ hanging on the cross, was not the phlegmatic humour, as some have supposed. For a liquid of this kind cannot be used for Baptism, as neither can the blood of an animal,

or wine, or any liquid extracted from plants. It was pure water gushing forth miraculously like the blood from a dead body, to prove the reality of Our Lord's body, and confute the error of the Manichees: water, which is one of the four elements, showing Christ's body to be composed of the four elements; blood, proving that it was composed of the four humours.

Reply Obj. 4. Baptism may be conferred with lye and the waters of Sulphur Baths: because suchlike waters are not incorporated, artificially or naturally, with certain mixed bodies, and suffer only a certain alteration by passing through certain bodies.

Reply Obj. 5. Rose-water is a liquid distilled from roses: consequently it cannot be used for Baptism. For the same reason chemical waters cannot be used, as neither can wine. Nor does the comparison hold with rain-water, which for the most part is formed by the condensing of vapours, themselves formed from water, and contains a minimum of the liquid matter from mixed bodies; which liquid matter by the force of nature, which is stronger than art, is transformed in this process of condensation into real water, a result which cannot be produced artificially.

Consequently rain-water retains no properties of any mixed body; which cannot be said of rose-water or chemical waters.

FIFTH ARTICLE.

WHETHER THIS BE A SUITABLE FORM OF BAPTISM:—I BAPTIZE THEE IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST?

We proceed thus to the Fifth Article:—

Objection 1. It seems that this is not a suitable form of Baptism: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.* For action should be ascribed to the principal agent rather than to the minister. Now the minister of a sacrament acts as an instrument, as stated above (Q. LXIV., A. 1); while the principal agent in Baptism is Christ, according to John i. 33, *He upon Whom thou shalt*

see the Spirit descending and remaining upon Him, He it is that baptizeth. It is therefore unbecoming for the minister to say, *I baptize thee :* the more so that *Ego* (*I*) is understood in the word *baptizo* (I baptize), so that it seems redundant.

Obj. 2. Further, there is no need for a man who does an action, to make mention of the action done; thus he who teaches, need not say, *I teach you.* Now Our Lord gave at the same time the precepts both of baptizing and of teaching, when He said (Matth. xxviii. 19): *Going, teach ye all nations,* etc. Therefore there is no need in the form of Baptism to mention the action of baptizing.

Obj. 3. Further, the person baptized sometimes does not understand the words; for instance, if he be deaf, or a child. But it is useless to address such a one; according to Ecclus. xxxii. 6: *Where there is no hearing, pour not out words.* Therefore it is unfitting to address the person baptized with these words: *I baptize thee.*

Obj. 4. Further, it may happen that several are baptized by several at the same time; thus the apostles on one day baptized three thousand, and on another, five thousand (Acts ii., iv.). Therefore the form of Baptism should not be limited to the singular number in the words, *I baptize thee :* but one should be able to say, *We baptize you.*

Obj. 5. Further, Baptism derives its power from Christ's Passion. But Baptism is sanctified by the form. Therefore it seems that Christ's Passion should be mentioned in the form of Baptism.

Obj. 6. Further, a name signifies a thing's property. But there are three Personal Properties of the Divine Persons, as stated in the First Part (Q. XXXII., A. 3). Therefore we should not say, *in the name,* but *in the names of the Father, and of the Son, and of the Holy Ghost.*

Obj. 7. Further, the Person of the Father is designated not only by the name Father, but also by that of *Unbegotten* and *Begetter ;* and the Son by those of *Word, Image,* and *Begotten ;* and the Holy Ghost by those of *Gift, Love,* and the *Proceeding One.* Therefore it seems that Baptism is valid if conferred in these names.

On the contrary, Our Lord said (Matth. xxviii. 19): *Going . . . teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

I answer that, Baptism receives its consecration from its form, according to Eph. v. 26: *Cleansing it by the laver of water in the word of life.* And Augustine says (*De Unico Baptismo* iv.) that *Baptism is consecrated by the words of the Gospel.* Consequently the cause of Baptism needs to be expressed in the baptismal form. Now this cause is twofold; the principal cause from which it derives its virtue, and this is the Blessed Trinity; and the instrumental cause—viz., the minister who confers the sacrament outwardly. Wherefore both causes should be expressed in the form of Baptism. Now the minister is designated by the words, *I baptize thee ;* and the principal cause in the words, *in the name of the Father, and of the Son, and of the Holy Ghost.* Therefore this is the suitable form of Baptism: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

Reply Obj. 1. Action is attributed to an instrument as to the immediate agent; but to the principal agent inasmuch as the instrument acts in virtue thereof. Consequently it is fitting that in the baptismal form the minister should be mentioned as performing the act of baptizing, in the words, *I baptize thee ;* indeed, Our Lord attributed to the ministers the act of baptizing, when He said: *Baptizing them*, etc. But the principal cause is indicated as conferring the sacrament by His own power, in the words, *in the name of the Father, and of the Son, and of the Holy Ghost :* for Christ does not baptize without the Father and the Holy Ghost.

The Greeks, however, do not attribute the act of baptizing to the minister, in order to avoid the error of those who in the past ascribed the baptismal power to the baptizers, saying (1 Cor. i. 12): *I am of Paul . . . and I of Cephas.* Wherefore they use the form: *May the servant of Christ, N . . . ., be baptized, in the name of the Father*, etc. And since the action performed by the minister is expressed

with the invocation of the Trinity, the sacrament is validly conferred. As to the addition of *Ego* in our form, it is not essential; but it is added in order to lay greater stress on the intention.

Reply Obj. 2. Since a man may be washed with water for several reasons, the purpose for which it is done must be expressed by the words of the form. And this is not done by saying: *In the name of the Father, and of the Son, and of the Holy Ghost;* because we are bound to do all things in that Name (Coloss. iii. 17). Wherefore unless the act of baptizing be expressed, either as we do, or as the Greeks do, the sacrament is not valid; according to the decretal of Alexander III.: *If anyone dip a child thrice in the water in the name of the Father, and of the Son, and of the Holy Ghost, Amen, without saying, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, Amen, the child is not baptized.*

Reply Obj. 3. The words which are uttered in the sacramental forms, are said not merely for the purpose of signification, but also for the purpose of efficiency, inasmuch as they derive efficacy from that Word, by Whom *all things were made.* Consequently they are becomingly addressed not only to men, but also to insensible creatures; for instance, when we say: *I exorcize thee, creature salt* (*Roman Ritual*).

Reply Obj. 4. Several cannot baptize one at the same time: because an action is multiplied according to the number of the agents, if it be done perfectly by each. So that if two were to combine, of whom one were mute, and unable to utter the words, and the other were without hands, and unable to perform the action, they could not both baptize at the same time, one saying the words and the other performing the action.

On the other hand, in a case of necessity, several could be baptized at the same time; for no single one of them would receive more than one baptism. But it would be necessary, in that case, to say: *I baptize ye.* Nor would this be a change of form, because *ye* is the same as *thee and thee.*

Whereas *we* does not mean *I and I*, but *I and thou;* so that this would be a change of form.

Likewise it would be a change of form to say, *I baptize myself:* consequently no one can baptize himself. For this reason did Christ choose to be baptized by John (Extra, *De Baptismo et ejus effectu*, cap. *Debitum*).

Reply Obj. 5. Although Christ's Passion is the principal cause as compared to the minister, yet it is an instrumental cause as compared to the Blessed Trinity. For this reason the Trinity is mentioned rather than Christ's Passion.

Reply Obj. 6. Although there are three personal names of the three Persons, there is but one essential name. Now the Divine power which works in Baptism, pertains to the Essence; and therefore we say, *in the name*, and not, *in the names*.

Reply Obj. 7. Just as water is used in Baptism, because it is more commonly employed in washing, so for the purpose of designating the three Persons, in the form of Baptism, those names are chosen, which are generally used, in a particular language, to signify the Persons. Nor is the sacrament valid if conferred in any other names.

SIXTH ARTICLE.

WHETHER BAPTISM CAN BE CONFERRED IN THE NAME OF CHRIST?

We proceed thus to the Sixth Article:—

Objection 1. It seems that Baptism can be conferred in the name of Christ. For just as there is *one Faith*, so is there *one Baptism* (Eph. iv. 5). But it is related (Acts viii. 12) that *in the name of Jesus Christ they were baptized, both men and women.* Therefore now also can Baptism be conferred in the name of Christ.

Obj. 2. Further, Ambrose says (*De Spir. Sanct.* i.): *If you mention Christ, you designate both the Father by Whom He was anointed, and the Son Himself, Who was anointed, and the Holy Ghost with Whom He was anointed.* But

Baptism can be conferred in the name of the Trinity: therefore also in the name of Christ.

Obj. 3. Further, Pope Nicolas (I.), answering questions put to him by the Bulgars, said: *Those who have been baptized in the name of the Trinity, or only in the name of Christ, as we read in the Acts of the Apostles (it is all the same, as Blessed Ambrose saith), must not be rebaptized.* But they would be baptized again if they had not been validly baptized with that form. Therefore Baptism can be celebrated in the name of Christ by using this form: *I baptize thee in the name of Christ.*

On the contrary, Pope Pelagius (II.) wrote to the Bishop Gaudentius: *If any people living in your Worship's neighbourhood, avow that they have been baptized in the name of the Lord only, without any hesitation baptize them again in the name of the Blessed Trinity, when they come in quest of the Catholic Faith.* Didymus, too, says (*De Spir. Sanct.* ii.): *If indeed there be such a one with a mind so foreign to faith as to baptize while omitting one of the aforesaid names*—viz., of the three Persons—*he baptizes invalidly.*

I answer that, As stated above (Q. LXIV., A. 3), the sacraments derive their efficacy from Christ's institution. Consequently, if any of those things be omitted which Christ instituted in regard to a sacrament, it is invalid; save by special dispensation of Him Who did not bind His power to the sacraments. Now Christ commanded the sacrament of Baptism to be given with the invocation of the Trinity. And consequently whatever is lacking to the full invocation of the Trinity, destroys the integrity of Baptism.

Nor does it matter that in the name of one Person another is implied, as the name of the Son is implied in that of the Father, or that he who mentions the name of only one Person, may believe aright in the Three; because just as a sacrament requires sensible matter, so does it require a sensible form. Hence, for the validity of the sacrament it is not enough to imply or to believe in the Trinity, unless the Trinity be expressed in sensible words. For this reason at Christ's Baptism, wherein was the source of the sanctifica-

tion of our Baptism, the Trinity was present in sensible signs: viz., the Father in the voice, the Son in the human nature, the Holy Ghost in the dove.

Reply Obj. 1. It was by a special revelation from Christ that in the primitive Church the apostles baptized in the name of Christ; in order that the name of Christ, which was hateful to Jews and Gentiles, might become an object of veneration, in that the Holy Ghost was given in Baptism at the invocation of that Name.

Reply Obj. 2. Ambrose here gives this reason why exception could, without inconsistency, be allowed in the primitive Church; namely, because the whole Trinity is implied in the name of Christ, and therefore the form prescribed by Christ in the Gospel was observed in its integrity, at least implicitly.

Reply Obj. 3. Pope Nicolas confirms his words by quoting the two authorities given in the preceding objections: wherefore the answer to this is clear from the two solutions given above.

SEVENTH ARTICLE.

WHETHER IMMERSION IN WATER IS NECESSARY FOR BAPTISM?

We proceed thus to the Seventh Article:—

Objection 1. It seems that immersion in water is necessary for Baptism. Because it is written (Eph. iv. 5): *One faith, one baptism.* But in many parts of the world the ordinary way of baptizing is by immersion. Therefore it seems that there can be no Baptism without immersion.

Obj. 2. Further, the Apostle says (Rom. vi. 3, 4): *All we who are baptized in Christ Jesus, are baptized in His death: for we are buried together with Him, by Baptism into death.* But this is done by immersion: for Chrysostom says on John iii. 5: *Unless a man be born again of water and the Holy Ghost,* etc.: *When we dip our heads under the water as in a kind of tomb, our old man is buried, and being submerged, is hidden below, and thence he rises again renewed.* Therefore it seems that immersion is essential to Baptism.

Obj. 3. Further, if Baptism is valid without total immersion of the body, it would follow that it would be equally sufficient to pour water over any part of the body. But this seems unreasonable; since original sin, to remedy which is the principal purpose of Baptism, is not in only one part of the body. Therefore it seems that immersion is necessary for Baptism, and that mere sprinkling is not enough.

On the contrary, It is written (Heb. x. 22): *Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water.*

I answer that, In the sacrament of Baptism water is put to the use of a washing of the body, whereby to signify the inward washing away of sins. Now washing may be done with water not only by immersion, but also by sprinkling or pouring. And, therefore, although it is safer to baptize by immersion, because this is the more ordinary fashion, yet Baptism can be conferred by sprinkling or also by pouring, according to Ezech. xxxvi. 25: *I will pour upon you clean water,* as also the Blessed Lawrence is related to have baptized. And this especially in cases of urgency: either because there is a great number to be baptized, as was clearly the case in Acts ii. and iv., where we read that on one day three thousand believed, and on another five thousand: or through there being but a small supply of water, or through feebleness of the minister, who cannot hold up the candidate for Baptism; or through feebleness of the candidate, whose life might be endangered by immersion. We must therefore conclude that immersion is not necessary for Baptism.

Reply Obj. 1. What is accidental to a thing does not diversify its essence. Now bodily washing with water is essential to Baptism: wherefore Baptism is called a *laver,* according to Eph. v. 26: *Cleansing it by the laver of water in the word of life.* But that the washing be done this or that way, is accidental to Baptism. And consequently such diversity does not destroy the one-ness of Baptism.

Reply Obj. 2. Christ's burial is more clearly represented

by immersion: wherefore this manner of baptizing is more frequently in use and more commendable. Yet in the other ways of baptizing it is represented after a fashion, albeit not so clearly; for no matter how the washing is done, the body of a man, or some part thereof, is put under water, just as Christ's body was put under the earth.

Reply Obj. 3. The principal part of the body, especially in relation to the exterior members, is the head, wherein all the senses, both interior and exterior, flourish. And therefore, if the whole body cannot be covered with water, because of the scarcity of water, or because of some other reason, it is necessary to pour water over the head, in which the principle of animal life is made manifest.

And although original sin is transmitted through the members that serve for procreation, yet those members are not to be sprinkled in preference to the head, because by Baptism the transmission of original sin to the offspring by the act of procreation is not deleted, but the soul is freed from the stain and debt of sin which it has contracted. Consequently that part of the body should be washed in preference, in which the works of the soul are made manifest.

Nevertheless in the Old Law the remedy against original sin was affixed to the member of procreation; because He through Whom original sin was to be removed, was yet to be born of the seed of Abraham, whose faith was signified by circumcision according to Rom. iv. 11.

EIGHTH ARTICLE.

WHETHER TRINE IMMERSION IS ESSENTIAL TO BAPTISM?

We proceed thus to the Eighth Article:—

Objection 1. It seems that trine immersion is essential to Baptism. For Augustine says in a sermon on the Symbol, addressed to the Neophytes: *Rightly were you dipped three times, since you were baptized in the name of the Trinity. Rightly were you dipped three times, because you were baptized in the name of Jesus Christ, Who on the third day rose*

again from the dead. For that thrice repeated immersion reproduces the burial of the Lord, by which you were buried with Christ in Baptism. Now both seem to be essential to Baptism, namely, that in Baptism the Trinity of Persons should be signified, and that we should be conformed to Christ's burial. Therefore it seems that trine immersion is essential to Baptism.

Obj. 2. Further, the sacraments derive their efficacy from Christ's mandate. But trine immersion was commanded by Christ: for Pope Pelagius (II.) wrote to Bishop Gaudentius: *The Gospel precept given by Our Lord God Himself, Our Saviour Jesus Christ, admonishes us to confer the sacrament of Baptism to each one in the name of the Trinity and also with trine immersion.* Therefore, just as it is essential to Baptism to call on the name of the Trinity, so is it essential to baptize by trine immersion.

Obj. 3. Further, if trine immersion be not essential to Baptism, it follows that the sacrament of Baptism is conferred at the first immersion; so that if a second or third immersion be added, it seems that Baptism is conferred a second or third time; which is absurd. Therefore one immersion does not suffice for the sacrament of Baptism, and trine immersion is essential thereto.

On the contrary, Gregory wrote to the Bishop Leander: *It cannot be in any way reprehensible to baptize an infant with either a trine or a single immersion: since the Trinity can be represented in the three immersions, and the unity of the Godhead in one immersion.*

I answer that, As stated above (A. 7 *ad* 1), washing with water is of itself required for Baptism, being essential to the sacrament: whereas the mode of washing is accidental to the sacrament. Consequently, as Gregory in the words above quoted explains, both single and trine immersion are lawful considered in themselves; since one immersion signifies the oneness of Christ's death and of the Godhead; while trine immersion signifies the three days of Christ's burial, and also the Trinity of Persons.

But for various reasons, according as the Church has

ordained, one mode has been in practice, at one time, the other at another time. For since from the very earliest days of the Church some have had false notions concerning the Trinity, holding that Christ is a mere man, and that He is not called the *Son of God* or *God* except by reason of His merit, which was chiefly in His death; for this reason they did not baptize in the name of the Trinity, but in memory of Christ's death, and with one immersion. And this was condemned in the early Church. Wherefore in the Apostolic Canons (xlix.) we read: *If any priest or bishop confer baptism not with the trine immersion in the one administration, but with one immersion, which baptism is said to be conferred by some in the death of the Lord, let him be deposed:* for Our Lord did not say, '*Baptize ye in My death,*' but '*In the name of the Father, and of the Son, and of the Holy Ghost.*'

Later on, however, there arose the error of certain schismatics and heretics who rebaptized: as Augustine (*Super Joan., cf. De Haeres.* lxix.) relates of the Donatists. Wherefore, in detestation of their error, only one immersion was ordered to be made, by the (fourth) council of Toledo, in the acts of which we read: *In order to avoid the scandal of schism or the practice of heretical teaching, let us hold to the single baptismal immersion.*

But now that this motive has ceased, trine immersion is universally observed in Baptism: and consequently anyone baptizing otherwise would sin gravely, through not following the ritual of the Church. It would, however, be valid Baptism.

Reply Obj. 1. The Trinity acts as principal agent in Baptism. Now the likeness of the agent enters into the effect, in regard to the form and not in regard to the matter. Wherefore the Trinity is signified in Baptism by the words of the form. Nor is it essential for the Trinity to be signified by the manner in which the matter is used; although this is done to make the signification clearer.

In like manner Christ's death is sufficiently represented in the one immersion. And the three days of His burial

were not necessary for our salvation, because even if He had been buried or dead for one day, this would have been enough to consummate our redemption: yet those three days were ordained unto the manifestation of the reality of His death, as stated above (Q. LIII., A. 2). It is therefore clear that neither on the part of the Trinity, nor on the part of Christ's Passion, is the trine immersion essential to the sacrament.

Reply Obj. 2. Pope Pelagius understood the trine immersion to be ordained by Christ in its equivalent; in the sense that Christ commanded Baptism to be conferred *in the name of the Father, and of the Son, and of the Holy Ghost.* Nor can we argue from the form to the use of the matter, as stated above (*ad* 1).

Reply Obj. 3. As stated above (Q. LXIV., A. 8), the intention is essential to Baptism. Consequently, one Baptism results from the intention of the Church's minister, who intends to confer one Baptism by a trine immersion. Wherefore Jerome says on Eph. iv. 5, 6: *Though the Baptism—i.e.*, the immersion—*be thrice repeated, on account of the mystery of the Trinity, yet it is reputed as one Baptism.*

If, however, the intention were to confer one Baptism at each immersion together with the repetition of the words of the form, it would be a sin, in itself, because it would be a repetition of Baptism.

Ninth Article.

whether baptism may be reiterated?

We proceed thus to the Ninth Article:—

Objection 1. It seems that Baptism may be reiterated. For Baptism was instituted, seemingly, in order to wash away sins. But sins are reiterated. Therefore much more should Baptism be reiterated: because Christ's mercy surpasses man's guilt.

Obj. 2. Further, John the Baptist received special commendation from Christ, Who said of him (Matth. xi. 11): *There hath not risen, among them that are born of women, a*

greater than John the Baptist. But those whom John had baptized were baptized again, according to Acts xix. 1-7, where it is stated that Paul rebaptized those who had received the Baptism of John. Much more, therefore, should those be rebaptized, who have been baptized by heretics or sinners.

Obj. 3. Further, it was decreed in the Council of Nicæa (*Can.* xix.) that *if any of the Paulianists or Cataphrygians should be converted to the Catholic Church, they were to be baptized:* and this seemingly should be said in regard to other heretics. Therefore those whom the heretics have baptized, should be baptized again.

Obj. 4. Further, Baptism is necessary for salvation. But sometimes there is a doubt about the baptism of those who really have been baptized. Therefore it seems that they should be baptized again.

Obj. 5. Further, the Eucharist is a more perfect sacrament than Baptism, as stated above (Q. LXV., A. 3). But the sacrament of the Eucharist is reiterated. Much more reason, therefore, is there for Baptism to be reiterated.

On the contrary, It is written (Eph. iv. 5): *One Faith, one Baptism.*

I answer that, Baptism cannot be reiterated.

First, because Baptism is a spiritual regeneration; inasmuch as a man dies to the old life, and begins to lead the new life. Whence it is written (John iii. 5): *Unless a man be born again of water and the Holy Ghost, He cannot see* (Vulg., *enter into*) *the kingdom of God.* Now one man can be begotten but once. Wherefore Baptism cannot be reiterated, just as neither can carnal generation. Hence Augustine says on John iii. 4: '*Can he enter a second time into his mother's womb and be born again*': *So thou,* says he, *must understand the birth of the Spirit, as Nicodemus understood the birth of the flesh. . . . As there is no return to the womb, so neither is there to Baptism.*

Secondly, because *we are baptized in Christ's death,* by which we die unto sin and rise again unto *newness of life* (*cf.* Rom. vi. 3, 4). Now *Christ died* but *once* (*ibid.* 10).

Wherefore neither should Baptism be reiterated. For this reason (Heb. vi. 6) is it said against some who wished to be baptized again: *Crucifying again to themselves the Son of God;* on which the gloss observes: *Christ's one death hallowed the one Baptism.*

Thirdly, because Baptism imprints a character, which is indelible, and is conferred with a certain consecration. Wherefore, just as other consecrations are not reiterated in the Church, so neither is Baptism. This is the view expressed by Augustine, who says (*Contra Epist. Parmen.* ii.) that *the military character is not renewed:* and that *the sacrament of Christ is not less enduring than this bodily mark, since we see that not even apostates are deprived of Baptism, since when they repent and return they are not baptized anew.*

Fourthly, because Baptism is conferred principally as a remedy against original sin. Wherefore, just as original sin is not renewed, so neither is Baptism reiterated, for as it is written (Rom. v. 18), *as by the offence of one, unto all men to condemnation, so also by the justice of one, unto all men to justification of life.*

Reply Obj. 1. Baptism derives its efficacy from Christ's Passion, as stated above (A. 2 *ad* 1). Wherefore, just as subsequent sins do not cancel the virtue of Christ's Passion, so neither do they cancel Baptism, so as to call for its repetition. On the other hand the sin which hindered the effect of Baptism is blotted out on being submitted to Penance.

Reply Obj. 2. As Augustine says on John i. 33: '*And I knew Him not': Behold; after John had bdptized, Baptism was administered; after a murderer has baptized, it is not administered: because John gave his own Baptism; the murderer, Christ's; for that sacrament is so sacred, that not even a murderer's administration contaminates it.*

Reply Obj. 3. The Paulianists and Cataphrygians used not to baptize in the name of the Trinity. Wherefore Gregory, writing to the Bishop Quiricus, says: *Those heretics who are not baptized in the name of the Trinity, such as the Bonosians and Cataphrygians* (who were of the same mind as the

Paulianists), *since the former believe not that Christ is God* (holding Him to be a mere man), *while the latter*, i.e., the Cataphrygians, *are so perverse as to deem a mere man*, viz., *Montanus, to be the Holy Ghost :—all these are baptized when they come to holy Church, for the baptism which they received while in that state of error was no Baptism at all, not being conferred in the name of the Trinity.* On the other hand, as set down in *De Eccles. Dogm.* xxii.: *Those heretics who have been baptized in the confession of the name of the Trinity are to be received as already baptized when they come to the Catholic Faith.*

Reply Obj. 4. According to the Decretal of Alexander III.: *Those about whose Baptism there is a doubt are to be baptized with these words prefixed to the form : 'If thou art baptized, I do not rebaptize thee ; but if thou art not baptized, I baptize thee,'* etc.: *for that does not appear to be repeated, which is not known to have been done.*

Reply Obj. 5. Both sacraments, viz., Baptism and the Eucharist, are a representation of Our Lord's death and Passion, but not in the same way. For Baptism is a commemoration of Christ's death in so far as man dies with Christ, that he may be born again into a new life. But the Eucharist is a commemoration of Christ's death, in so far as the suffering Christ Himself is offered to us as the Paschal banquet, according to 1 Cor. v. 7, 8: *Christ our pasch is sacrificed ; therefore let us feast.* And forasmuch as man is born once, whereas he eats many times, so is Baptism given once, but the Eucharist frequently.

TENTH ARTICLE.

WHETHER THE CHURCH OBSERVES A SUITABLE RITE IN BAPTIZING ?

We proceed thus to the Tenth Article :—

Objection 1. It seems that the Church observes an unsuitable rite in baptizing. For as Chrysostom (Chromatius, *in Matth.* iii. 15) says: *The waters of Baptism would never avail to purge the sins of them that believe, had they not been*

hallowed by the touch of Our Lord's body. Now this took place at Christ's Baptism, which is commemorated in the Feast of the Epiphany. Therefore solemn Baptism should be celebrated at the Feast of the Epiphany rather than on the eves of Easter and Whitsunday.

Obj. 2. Further, it seems that several matters should not be used in the same sacrament. But water is used for washing in Baptism. Therefore it is unfitting that the person baptized should be anointed thrice with holy oil, first on the breast, and then between the shoulders, and a third time with chrism on the top of the head.

Obj. 3. Further, *in Christ Jesus . . . there is neither male nor female* (Gal. iii. 28) . . . *neither Barbarian nor Scythian* (Col. iii. 11), nor, in like manner, any other suchlike distinctions. Much less, therefore, can a difference of clothing have any efficacy in the Faith of Christ. It is consequently unfitting to bestow a white garment on those who have been baptized.

Obj. 4. Further, Baptism can be celebrated without suchlike ceremonies. Therefore it seems that those mentioned above are superfluous; and consequently that they are unsuitably inserted by the Church in the baptismal rite.

On the contrary, The Church is ruled by the Holy Ghost, Who does nothing inordinate.

I answer that, In the sacrament of Baptism something is done which is essential to the sacrament, and something which belongs to a certain solemnity of the sacrament. Essential, indeed, to the sacrament are both the form which designates the principal cause of the sacrament; and the minister who is the instrumental cause; and the use of the matter, namely, washing with water, which designates the principal sacramental effect. But all the other things which the Church observes in the baptismal rite, belong rather to a certain solemnity of the sacrament.

And these, indeed, are used in conjunction with the sacrament for three reasons. First, in order to arouse the devotion of the faithful, and their reverence for the sacrament. For if there were nothing done but a mere washing

with water, without any solemnity, some might easily think it to be an ordinary washing.

Secondly, for the instruction of the faithful. Because simple and unlettered folk need to be taught by some sensible signs, for instance, pictures and the like. And in this way by means of the sacramental ceremonies they are either instructed, or urged to seek the signification of such-like sensible signs. And consequently, since, besides the principal sacramental effect, other things should be known about Baptism, it was fitting that these also should be represented by some outward signs.

Thirdly, because the power of the devil is restrained, by prayers, blessings, and the like, from hindering the sacramental effect.

Reply Obj. 1. Christ was baptized on the Epiphany with the Baptism of John, as stated above (Q. XXXIX., A. 2); with which baptism, indeed, the faithful are not baptized, rather are they baptized with Christ's Baptism. This has its efficacy from the Passion of Christ, according to Rom. vi. 3: *We who are baptized in Christ Jesus, are baptized in His death;* and in the Holy Ghost, according to John iii. 5: *Unless a man be born again of water and the Holy Ghost.* Therefore it is that solemn Baptism is held in the Church, both on Easter Eve, when we commemorate Our Lord's burial and resurrection; for which reason Our Lord gave His disciples the commandment concerning Baptism as related by Matthew (xxviii. 19):—and on Whitsun-eve, when the celebration of the Feast of the Holy Ghost begins; for which reason the apostles are said to have baptized three thousand on the very day of Pentecost when they had received the Holy Ghost.

Reply Obj. 2. The use of water in Baptism is part of the substance of the sacrament; but the use of oil or chrism is part of the solemnity. For the candidate is first of all anointed with Holy Oil on the breast and between the shoulders, as *one who wrestles for God*, to use Ambrose's expression (*De Sacram.* i.): thus are prize-fighters wont to besmear themselves with oil.—Or, as Innocent (III.) says

in a decretal on the Holy Unction: *The candidate is anointed on the breast, in order to receive the gift of the Holy Ghost, to cast off error and ignorance, and to acknowledge the true faith, since 'the just man liveth by faith'; while he is anointed between the shoulders, that he may be clothed with the grace of the Holy Ghost, lay aside indifference and sloth, and become active in good works; so that the sacrament of faith may purify the thoughts of his heart, and strengthen his shoulders for the burden of labour.* But after Baptism, as Rabanus says (*De Sacram.* iii.), *he is forthwith anointed on the head by the priest with Holy Chrism, who proceeds at once to offer up a prayer, that the neophyte may have a share in Christ's kingdom, and be called a Christian after Christ.*—Or, as Ambrose says (*De Sacram.* iii.), his head is anointed, because *the senses of a wise man are in his head* (Eccl. ii. 14): to wit, that he may *be ready to satisfy everyone that asketh* him to give *a reason* of his faith (*cf.* 1 Pet. iii. 15; Innocent III., *loc. cit.*).

Reply Obj. 3. This white garment is given, not as though it were unlawful for the neophyte to use others: but as a sign of the glorious resurrection, unto which men are born again by Baptism; and in order to designate the purity of life, to which he will be bound after being baptized, according to Rom. vi. 4: *That we may walk in newness of life.*

Reply Obj. 4. Although those things that belong to the solemnity of a sacrament are not essential to it, yet are they not superfluous, since they pertain to the sacrament's well-being, as stated above.

Eleventh Article.

Whether three kinds of Baptism are fittingly described—viz., Baptism of Water, of Blood, and of the Spirit?

We proceed thus to the Eleventh Article:—

Objection 1. It seems that the three kinds of Baptism are not fittingly described as Baptism of Water, of Blood, and of the Spirit, *i.e.*, of the Holy Ghost. Because the Apostle says

(Eph. iv. 5): *One Faith, one Baptism.* Now there is but one Faith. Therefore there should not be three Baptisms.

Obj. 2. Further, Baptism is a sacrament, as we have made clear above (Q. LXV., A. 1). Now none but Baptism of Water is a sacrament. Therefore we should not reckon two other Baptisms.

Obj. 3. Further, Damascene (*De Fide Orthod.* iv.) distinguishes several other kinds of Baptism. Therefore we should admit more than three Baptisms.

On the contrary, On Heb. vi. 2, *Of the doctrine of Baptisms, the* gloss says: *He uses the plural, because there is Baptism of Water, of Repentance, and of Blood.*

I answer that, As stated above (Q. LXII., A. 5), Baptism of Water has its efficacy from Christ's Passion, to which a man is conformed by Baptism, and also from the Holy Ghost, as first cause. Now although the effect depends on the first cause, the cause far surpasses the effect, nor does it depend on it. Consequently, a man may, without Baptism of water, receive the sacramental effect from Christ's Passion, in so far as he is conformed to Christ by suffering for Him. Hence it is written (Apoc. vii. 14): *These are they who are come out of great tribulation, and have washed their robes and have made them white in the blood of the Lamb.* In like manner a man receives the effect of Baptism by the power of the Holy Ghost, not only without Baptism of Water, but also without Baptism of Blood: forasmuch as his heart is moved by the Holy Ghost to believe in and love God and to repent of his sins: wherefore this is also called Baptism of Repentance. Of this it is written (Isa. iv. 4): *If the Lord shall wash away the filth of the daughters of Zion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning.* Thus, therefore, each of these other Baptisms is called Baptism, forasmuch as it takes the place of Baptism. Wherefore Augustine says (*De unico Baptismo Parvulorum,* iv.): *The Blessed Cyprian argues with considerable reason from the thief to whom, though not baptized, it was said: 'To-day shalt thou be with Me in Paradise,' that suffering can take*

the place of Baptism. Having weighed this in my mind again and again, I perceive that not only can suffering for the name of Christ supply for what was lacking in Baptism, but even faith and conversion of heart, if perchance on account of the stress of the times the celebration of the mystery of Baptism is not practicable.

Reply Obj. 1. The other two Baptisms are included in the Baptism of Water, which derives its efficacy, both from Christ's Passion and from the Holy Ghost. Consequently for this reason the unity of Baptism is not destroyed.

Reply Obj. 2. As stated above (Q. LX., A. 1), a sacrament is a kind of sign. The other two, however, are like the Baptism of Water, not, indeed, in the nature of sign, but in the baptismal effect. Consequently they are not sacraments.

Reply Obj. 3. Damascene enumerates certain figurative Baptisms. For instance, *the Deluge* was a figure of our Baptism, in respect of the salvation of the faithful in the Church; since then *a few . . . souls were saved in the ark* (Vulg., *by water*), according to 1 Pet. iii. 20. He also mentions *the crossing of the Red Sea :* which was a figure of our Baptism, in respect of our delivery from the bondage of sin; hence the Apostle says (1 Cor. x. 2) that *all . . . were baptized in the cloud and in the sea.*—And again he mentions *the various washings which were customary under the Old Law,* which were figures of our Baptism, as to the cleansing from sins: also *the Baptism of John,* which prepared the way for our Baptism.

Twelfth Article.

whether the baptism of blood is the most excellent of these three ?

We proceed thus to the Twelfth Article :—

Objection 1. It seems that the Baptism of Blood is not the most excellent of these three. For the Baptism of Water impresses a character; which the Baptism of Blood cannot do. Therefore the Baptism of Blood is not more excellent than the Baptism of Water.

Obj. 2. Further, the Baptism of Blood is of no avail without the Baptism of the Spirit, which is by charity; for it is written (1 Cor. xiii. 3): *If I should deliver my body to be burned, and have not charity, it profiteth me nothing.* But the Baptism of the Spirit avails without the Baptism of Blood; for not only the martyrs are saved. Therefore the Baptism of Blood is not the most excellent.

Obj. 3. Further, just as the Baptism of Water derives its efficacy from Christ's Passion, to which, as stated above (A. 11), the Baptism of Blood corresponds, so Christ's Passion derives its efficacy from the Holy Ghost, according to Heb. ix. 14: *The Blood of Christ, Who by the Holy Ghost offered Himself unspotted unto God, shall cleanse our conscience from dead works,* etc. Therefore the Baptism of the Spirit is more excellent than the Baptism of Blood. Therefore the Baptism of Blood is not the most excellent.

On the contrary, Augustine (*Ad Fortunatum*) speaking of the comparison between Baptisms says: *The newly baptized confesses his faith in the presence of the priest: the martyr in the presence of the persecutor. The former is sprinkled with water, after he has confessed; the latter with his blood. The former receives the Holy Ghost by the imposition of the bishop's hands; the latter is made the temple of the Holy Ghost.*

I answer that, As stated above (A. 11), the shedding of blood for Christ's sake, and the inward operation of the Holy Ghost, are called baptisms, in so far as they produce the effect of the Baptism of Water. Now the Baptism of Water derives its efficacy from Christ's Passion and from the Holy Ghost, as already stated (*ibid.*). These two causes act in each of these three Baptisms; most excellently, however, in the Baptism of Blood. For Christ's Passion acts in the Baptism of Water by way of a figurative representation; in the Baptism of the Spirit or of Repentance, by way of desire; but in the Baptism of Blood, by way of imitating the (Divine) act. In like manner, too, the power of the Holy Ghost acts in the Baptism of Water through a certain hidden power; in the Baptism of Repentance by moving the heart; but in the Baptism of Blood by the highest degree

of fervour of dilection and love, according to John xv. 13: *Greater love than this no man hath that a man lay down his life for his friends.*

Reply Obj. 1. A character is both reality and a sacrament. And we do not say that the Baptism of Blood is more excellent, considering the nature of a sacrament; but considering the sacramental effect.

Reply Obj. 2. The shedding of blood is not in the nature of a Baptism if it be without charity. Hence it is clear that the Baptism of Blood includes the Baptism of the Spirit, but not conversely. And from this it is proved to be more perfect.

Reply Obj. 3. The Baptism of Blood owes its pre-eminence not only to Christ's Passion, but also to the Holy Ghost, as stated above.

QUESTION LXVII.

OF THE MINISTERS BY WHOM THE SACRAMENT OF BAPTISM IS CONFERRED.

(*In Eight Articles.*)

We have now to consider the ministers by whom the sacrament of Baptism is conferred. And concerning this there are eight points of inquiry: (1) Whether it belongs to a deacon to baptize? (2) Whether this belongs to a priest, or to a bishop only? (3) Whether a layman can confer the sacrament of Baptism? (4) Whether a woman can do this? (5) Whether an unbaptized person can baptize? (6) Whether several can at the same time baptize one and the same person? (7) Whether it is essential that someone should raise the person baptized from the sacred font? (8) Whether he who raises someone from the sacred font is bound to instruct him?

First Article.

WHETHER IT IS PART OF A DEACON'S DUTY TO BAPTIZE?

We proceed thus to the First Article :—

Objection 1. It seems that it is part of a deacon's duty to baptize. Because the duties of preaching and of baptizing were enjoined by Our Lord at the same time, according to Matth. xxviii. 19: *Going . . . teach ye all nations, baptizing them,* etc. But it is part of a deacon's duty to preach the gospel. Therefore it seems that it is also part of a deacon's duty to baptize.

Obj. 2. Further, according to Dionysius (*Eccl. Hier.* v.) to *cleanse* is part of the deacon's duty. But cleansing from

sins is effected specially by Baptism, according to Eph. v. 26: *Cleansing it by the laver of water in the word of life.* Therefore it seems that it belongs to a deacon to baptize.

Obj. 3. Further, it is told of Blessed Laurence, who was a deacon, that he baptized many. Therefore it seems that it belongs to deacons to baptize.

On the contrary, Pope Gelasius (I.) says (the passage is to be found in the Decrees, dist. 93): *We order the deacons to keep within their own province;* and further on: *Without bishop or priest they must not dare to baptize, except in cases of extreme urgency, when the aforesaid are a long way off.*

I answer that, Just as the properties and duties of the heavenly orders are gathered from their names, as Dionysius says (*Cœl. Hier.* vi.), so can we gather, from the names of the ecclesiastical orders, what belongs to each order. Now *deacons* are so called from being *ministers;* because, to wit, it is not in the deacon's province to be the chief and official celebrant in conferring a sacrament, but to minister to others, his elders, in the sacramental dispensations. And so it does not belong to a deacon to confer the sacrament of Baptism officially as it were; but to assist and serve his elders in the bestowal of this and other sacraments. Hence Isidore says (*Epist. ad Ludifred.*): *It is a deacon's duty to assist and serve the priests, in all the rites of Christ's sacraments, viz., those of Baptism, of the Chrism, of the Paten and Chalice.*

Reply Obj. 1. It is the deacon's duty to read the Gospel in church, and to preach it as one catechizing; hence Dionysius says (*Eccl. Hier.* v.) that a deacon's office involves power over the unclean among whom he includes the catechumens. But to teach, *i.e.*, to expound the Gospel, is the proper office of a bishop, whose action is *to perfect,* as Dionysius teaches (*Eccl. Hier.* v.); and *to perfect* is the same as *to teach.* Consequently, it does not follow that the office of baptizing belongs to deacons.

Reply Obj. 2. As Dionysius says (*Eccl. Hier.* ii.), Baptism has a power not only of *cleansing* but also of *enlightening.* Consequently, it is outside the province of the deacon whose

duty it is to cleanse only: viz., either by driving away the unclean, or by preparing them for the reception of a sacrament.

Reply Obj. 3. Because Baptism is a necessary sacrament, deacons are allowed to baptize in cases of urgency when their elders are not at hand; as appears from the authority of Gelasius quoted above. And it was thus that Blessed Laurence, being but a deacon, baptized.

SECOND ARTICLE.

WHETHER TO BAPTIZE IS PART OF THE PRIESTLY OFFICE, OR PROPER TO THAT OF BISHOPS?

We proceed thus to the Second Article:—

Objection 1. It seems that to baptize is not part of the priestly office, but proper to that of bishops. Because, as stated above (A. 1, *obj.* 1), the duties of teaching and baptizing are enjoined in the same precept (Matth. xxviii. 19). But to teach, which is *to perfect*, belongs to the office of bishop, as Dionysius declares (*Eccl. Hier.* v. vi.). Therefore to baptize also belongs to the episcopal office.

Obj. 2. Further, by Baptism a man is admitted to the body of the Christian people: and to do this seems consistent with no other than the princely office. Now the bishops hold the position of princes in the Church, as the gloss observes on Luke x. 1: indeed, they even take the place of the apostles, of whom it is written (Ps. xliv. 17): *Thou shalt make them princes over all the earth.* Therefore it seems that to baptize belongs exclusively to the office of bishops.

Obj. 3. Further, Isidore says (*Epist. ad Ludifred.*) that *it belongs to the bishop to consecrate churches, to anoint altars, to consecrate* (*conficere*) *the chrism; he it is that confers the ecclesiastical orders, and blesses the consecrated virgins.* But the sacrament of Baptism is greater than all these. Therefore much more reason is there why to baptize should belong exclusively to the episcopal office.

On the contrary, Isidore says (*De Officiis.* ii.): *It is certain that Baptism was entrusted to priests alone.*

I answer that, Priests are consecrated for the purpose of celebrating the sacrament of Christ's Body, as stated above (Q. LXV., A. 3). Now that is the sacrament of ecclesiastical unity, according to the Apostle (1 Cor. x. 17): *We, being many, are one bread, one body, all that partake of one bread and one chalice.* Moreover, by Baptism a man becomes a participator in ecclesiastical unity, wherefore also he receives the right to approach Our Lord's Table. Consequently, just as it belongs to a priest to consecrate the Eucharist, which is the principal purpose of the priesthood, so it is the proper office of a priest to baptize: since it seems to belong to one and the same, to produce the whole and to dispose the part in the whole.

Reply Obj. 1. Our Lord enjoined on the apostles, whose place is taken by the bishops, both duties, namely, of teaching and of baptizing, but in different ways. Because Christ committed to them the duty of teaching, that they might exercise it themselves as being the most important duty of all: wherefore the apostles themselves said (Acts vi. 2): *It is not reason that we should leave the word of God and serve tables.* On the other hand, He entrusted the apostles with the office of baptizing, to be exercised vicariously; wherefore the Apostle says (1 Cor. i. 17): *Christ sent me not to baptize, but to preach the Gospel.* And the reason for this was that the merit and wisdom of the minister have no bearing on the baptismal effect, as they have in teaching, as may be seen from what we have stated above (Q. LXIV., A. 1 *ad* 2; AA. 5, 9). A proof of this is found also in the fact that Our Lord Himself did not baptize, but His disciples, as John relates (iv. 2). Nor does it follow from this that bishops cannot baptize; since what a lower power can do, that can also a higher power. Wherefore also the Apostle says (*ibid.* 14, 16) that he had baptized some.

Reply Obj. 2. In every commonwealth minor affairs are entrusted to lower officials, while greater affairs are restricted to higher officials; according to Exod. xviii. 22: *When any great matter soever shall fall out, let them refer it to thee, and let them judge the lesser matters only.* Conse-

quently it belongs to the lower officials of the state to decide matters concerning the lower orders; while to the highest it belongs to set in order those matters that regard the higher orders of the state. Now by Baptism a man attains only to the lowest rank among the Christian people: and consequently it belongs to the lesser officials of the Church to baptize, namely, the priests, who hold the place of the seventy-two disciples of Christ, as the gloss says in the passage quoted from Luke x.

Reply Obj. 3. As stated above (Q. LXV., A. 3), the sacrament of Baptism holds the first place in the order of necessity; but in the order of perfection there are other greater sacraments which are reserved to bishops.

THIRD ARTICLE.

WHETHER A LAYMAN CAN BAPTIZE?

We proceed thus to the Third Article:—

Objection 1. It seems that a layman cannot baptize. Because, as stated above (A. 2), to baptize belongs properly to the priestly order. But those things which belong to an order cannot be entrusted to one that is not ordained. Therefore it seems that a layman, who has no orders, cannot baptize.

Obj. 2. Further, it is a greater thing to baptize, than to perform the other sacramental rites of Baptism, such as to catechize, to exorcize, and to bless the baptismal water. But these things cannot be done by laymen, but only by priests. Therefore it seems that much less can laymen baptize.

Obj. 3. Further, just as Baptism is a necessary sacrament, so is Penance. But a layman cannot absolve in the tribunal of Penance. Neither, therefore, can he baptize.

On the contrary, Pope Gelasius (I.) and Isidore say that *it is often permissible for Christian laymen to baptize, in cases of urgent necessity.*

I answer that, It is due to the mercy of Him *Who will have all men to be saved* (1 Tim. ii. 4) that in those things

which are necessary for salvation, man can easily find the remedy. Now the most necessary among all the sacraments is Baptism, which is man's regeneration unto spiritual life: since for children there is no substitute, while adults cannot otherwise than by Baptism receive a full remission both of guilt and of its punishment. Consequently, lest man should have to go without so necessary a remedy, it was ordained, both that the matter of Baptism should be something common that is easily obtainable by all, *i.e.*, water; and that the minister of Baptism should be anyone, even not in orders, lest from lack of being baptized, man should suffer loss of his salvation.

Reply Obj. 1. To baptize belongs to the priestly order by reason of a certain appropriateness and solemnity: but this is not essential to the sacrament. Consequently, if a layman were to baptize even outside a case of urgency; he would sin, yet he would confer the sacrament; nor would the person thus baptized have to be baptized again.

Reply Obj. 2. These sacramental rites of Baptism belong to the solemnity of, and are not essential to, Baptism. And therefore they neither should nor can be done by a layman, but only by a priest, whose office it is to baptize solemnly.

Reply Obj. 3. As stated above (Q. LXV., AA. 3, 4), Penance is not so necessary as Baptism; since contrition can supply the defect of the priestly absolution which does not free from the whole punishment, nor again is it given to children. Therefore the comparison with Baptism does not stand, because its effect cannot be supplied by anything else.

Fourth Article.

whether a woman can baptize?

We proceed thus to the Fourth Article:—

Objection 1. It seems that a woman cannot baptize. For we read in the acts of the Council of Carthage (iv.): *However learned and holy a woman may be, she must not presume to teach men in the church, or to baptize.* But in no case is a

woman allowed to teach in church, according to 1 Cor. xiv. 35: *It is a shame for a woman to speak in the church.* Therefore it seems that neither is a woman in any circumstances permitted to baptize.

Obj. 2. Further, to baptize belongs to those having authority; wherefore baptism should be conferred by priests having charge of souls. But women are not qualified for this; according to 1 Tim. ii. 12: *I suffer not a woman to teach, nor to use authority over man, but to be subject to him* (Vulg.—*but to be in silence*). Therefore a woman cannot baptize.

Obj. 3. Further, in the spiritual regeneration water seems to hold the place of the mother's womb, as Augustine says on John iii. 4, *Can* a man *enter a second time into his mother's womb, and be born again?* While he who baptizes seems to hold rather the position of father. But this is unfitting for a woman. Therefore a woman cannot baptize.

On the contrary, Pope Urban (II.) says (*Decreta* xxx.): *In reply to the questions asked by your beatitude, we consider that the following answer should be given: that the baptism is valid when, in cases of necessity, a woman baptizes a child in the name of the Trinity.*

I answer that, Christ is the chief Baptizer, according to John i. 33: *He upon Whom thou shalt see the Spirit descending and remaining upon Him, He it is that baptizeth.* For it is written in Coloss. iii. (*cf.* Gal. iii. 28),* that in Christ there is neither male nor female. Consequently, just as a layman can baptize, as Christ's minister, so can a woman.

But since *the head of the woman is the man*, and *the head of . . . man, is Christ* (1 Cor. xi. 3), a woman should not baptize if a man be available for the purpose; just as neither should a layman in the presence of a cleric, nor a cleric in the presence of a priest. The last, however, can baptize in the presence of a bishop, because it is part of the priestly office.

Reply Obj. 1. Just as a woman is not suffered to teach in public, but is allowed to instruct and admonish privately; so she is not permitted to baptize publicly and solemnly, and yet she can baptize in a case of urgency.

* *Cf.* Part I., Q. XCIII., A. 6, *ad* 2, footnote.

Reply Obj. 2. When Baptism is celebrated solemnly and with due form, it should be conferred by a priest having charge of souls, or by one representing him. But this is not required in cases of urgency, when a woman may baptize.

Reply Obj. 3. In carnal generation male and female co-operate according to the power of their proper nature; wherefore the female cannot be the active, but only the passive, principle of generation. But in spiritual generation they do not act, either of them, by their proper power, but only instrumentally by the power of Christ. Consequently, on the same grounds either man or woman can baptize in a case of urgency.

If, however, a woman were to baptize without any urgency for so doing; there would be no need of rebaptism: as we have said in regard to laymen (A. 3 *ad* 1). But the baptizer herself would sin, as also those who took part with her therein, either by receiving Baptism from her, or by bringing someone to her to be baptized.

Fifth Article.

WHETHER ONE THAT IS NOT BAPTIZED CAN CONFER THE SACRAMENT OF BAPTISM?

We proceed thus to the Fifth Article :—

Objection 1. It seems that one that is not baptized cannot confer the sacrament of Baptism. For *none gives what he has not.* But a non-baptized person has not the sacrament of Baptism. Therefore he cannot give it.

Obj. 2. Further, a man confers the sacrament of Baptism, inasmuch as he is a minister of the Church. But one that is not baptized, belongs nowise to the Church, *i.e.*, neither really nor sacramentally. Therefore he cannot confer the sacrament of Baptism.

Obj. 3. Further, it is more to confer a sacrament than to receive it. But one that is not baptized, cannot receive the other sacraments. Much less, therefore, can he confer any sacrament.

On the contrary, Isidore says: *The Roman Pontiff does not consider it to be the man who baptizes, but that the Holy Ghost confers the grace of Baptism, though he that baptizes be a pagan.* But he who is baptized, is not called a pagan. Therefore he who is not baptized can confer the sacrament of Baptism.

I answer that, Augustine left this question without deciding it. For he says (*Contra Ep. Parmen.* ii.): *This is indeed another question, whether even those can baptize who were never Christians; nor should anything be rashly asserted hereupon, without the authority of a sacred council such as suffices for so great a matter.* But afterwards it was decided by the Church that the unbaptized, whether Jews or pagans, can confer the sacrament of Baptism, provided they baptize in the form of the Church. Wherefore Pope Nicolas (I.) replies to the questions propounded by the Bulgars: *You say that many in your country have been baptized by someone, whether Christian or pagan you know not. If these were baptized in the name of the Trinity, they must not be rebaptized.* But if the form of the Church be not observed, the sacrament of Baptism is not conferred. And thus is to be explained what Gregory II.* writes to Bishop Boniface: *Those whom you assert to have been baptized by pagans,* namely, with a form not recognized by the Church, *we command you to rebaptize in the name of the Trinity.* And the reason of this is that, just as on the part of the matter, as far as the essentials of the sacrament are concerned, any water will suffice, so, on the part of the minister, any man is competent. Consequently, an unbaptized person can baptize in a case of urgency. So that two unbaptized persons may baptize one another, one baptizing the other and being afterwards baptized by him: and each would receive not only the sacrament but also the reality of the sacrament. But if this were done outside a case of urgency, each would sin grievously, both the baptizer and the baptized, and thus the baptismal effect would be frustrated, although the sacrament itself would not be invalidated.

* Gregory III.

Reply Obj. 1. The man who baptizes offers but his outward ministration; whereas Christ it is Who baptizes inwardly, Who can use all men to whatever purpose He wills. Consequently, the unbaptized can baptize: because, as Pope Nicolas (*loc. cit.*) says, *the Baptism is not theirs, i.e.*, the baptizers', *but His., i.e.*, Christ's.

Reply Obj. 2. He who is not baptized, though he belongs not to the Church either in reality or sacramentally, can nevertheless belong to her in intention and by similarity of action, namely, in so far as he intends to do what the Church does, and in baptizing observes the Church's form, and thus acts as the minister of Christ, Who did not confine His power to those that are baptized, as neither did He to the sacraments.

Reply Obj. 3. The other sacraments are not so necessary as Baptism. And therefore it is allowable that an unbaptized person should baptize rather than that he should receive other sacraments.

Sixth Article.

whether several can baptize at the same time?

We proceed thus to the Sixth Article :—

Objection 1. It seems that several can baptize at the same time. For unity is contained in multitude, but not *vice versa*. Wherefore it seems that many can do whatever one can, but not *vice versa :* thus many draw a ship which one could draw. But one man can baptize. Therefore several, too, can baptize one at the same time.

Obj. 2. Further, it is more difficult for one agent to act on many things, than for many to act at the same time on one. But one man can baptize several at the same time. Much more, therefore, can many baptize one at the same time.

Obj. 3. Further, Baptism is a sacrament of the greatest necessity. Now in certain cases it seems necessary for several to baptize one at the same time; for instance, suppose a child to be in danger of death, and two persons

present one of whom is dumb, and the other without hands or arms; for then the mutilated person would have to pronounce the words, and the dumb person would have to perform the act of baptizing. Therefore it seems that several can baptize one at the same time.

On the contrary, Where there is one agent there is one action. If, therefore, several were to baptize one, it seems to follow that there would be several baptisms: and this is contrary to Eph. iv. 5: *one Faith, one Baptism.*

I answer that, The Sacrament of Baptism derives its power principally from its form, which the Apostle calls *the word of life* (Eph. v. 26). Consequently, if several were to baptize one at the same time, we must consider what form they would use. For were they to say: *We baptize thee in the name of the Father and of the Son and of the Holy Ghost,* some maintain that the sacrament of Baptism would not be conferred, because the form of the Church would not be observed, *i.e., I baptize thee in the name of the Father and of the Son and of the Holy Ghost.*—But this reasoning is disproved by the form observed in the Greek Church. For they might say: *The servant of God, N., is baptized in the name of the Father and of the Son and of the Holy Ghost,* under which form the Greeks receive the sacrament of Baptism: and yet this form differs far more from the form that we use, than does this: *We baptize thee.*

The point to be observed, however, is this, that by this form, *We baptize thee,* the intention expressed is that several concur in conferring one Baptism: and this seems contrary to the notion of a minister; for a man does not baptize save as a minister of Christ, and as standing in His place; wherefore just as there is one Christ, so should there be one minister to represent Christ. Hence the Apostle says pointedly (Eph. iv. 5): *One Lord, one Faith, one Baptism.* Consequently, an intention which is in opposition to this seems to annul the sacrament of Baptism.

On the other hand, if each were to say: *I baptize thee in the name of the Father and of the Son and of the Holy Ghost,* each would signify his intention as though he were con-

ferring Baptism independently of the other. This might occur in the case where both were striving to baptize someone; and then it is clear that whichever pronounced the words first would confer the sacrament of Baptism; while the other, however great his right to baptize, if he presume to utter the words, would be liable to be punished as a rebaptizer. If, however, they were to pronounce the words absolutely at the same time, and dipped or sprinkled the man together, they should be punished for baptizing in an improper manner, but not for rebaptizing: because each would intend to baptize an unbaptized person, and each, so far as he is concerned, would baptize. Nor would they confer several sacraments: but the one Christ baptizing inwardly would confer one sacrament by means of both together.

Reply Obj. 1. This argument avails in those agents that act by their own power. But men do not baptize by their own, but by Christ's power, Who, since He is one, perfects His work by means of one minister.

Reply Obj. 2. In a case of necessity one could baptize several at the same time under this form: *I baptize ye :* for instance, if they were threatened by a falling house, or by the sword or something of the kind, so as not to allow of the delay involved by baptizing them singly. Nor would this cause a change in the Church's form, since the plural is nothing but the singular doubled: especially as we find the plural expressed in Matth. xxviii. 19: *Baptizing them,* etc. Nor is there parity between the baptizer and the baptized; since Christ, the baptizer in chief, is one: while many are made one in Christ by Baptism.

Reply Obj. 3. As stated above (Q. LXVI., A. 1), the integrity of Baptism consists in the form of words and the use of the matter. Consequently, neither he who only pronounces the words, baptizes, nor he who dips. Wherefore if one pronounces the words and the other dips, no form of words can be fitting. For neither could he say: *I baptize thee :* since he dips not, and therefore baptizes not. Nor could they say: *We baptize thee :* since neither baptizes.

For if of two men, one write one part of a book, and the other write the other, it would not be a proper form of speech to say: *We wrote this book*, but the figure of synecdoche in which the whole is put for the part.

SEVENTH ARTICLE.

WHETHER IN BAPTISM IT IS NECESSARY FOR SOMEONE TO RAISE THE BAPTIZED FROM THE SACRED FONT?

We proceed thus to the Seventh Article:—

Objection 1. It seems that in Baptism it is not necessary for someone to raise the baptized from the sacred font. For our Baptism is consecrated by Christ's Baptism and is conformed thereto. But Christ when baptized was not raised by anyone from the font, but according to Matth. iii. 16, *Jesus being baptized, forthwith came out of the water.* Therefore it seems that neither when others are baptized should anyone raise the baptized from the sacred font.

Obj. 2. Further, Baptism is a spiritual regeneration, as stated above (A. 3). But in carnal generation nothing else is required but the active principle, *i.e.* the father, and the passive principle, *i.e.* the mother. Since, then, in Baptism he that baptizes takes the place of the father, while the very water of Baptism takes the place of the mother, as Augustine says in a sermon on the Epiphany (cxxxv.); it seems that there is no further need for someone to raise the baptized from the sacred font.

Obj. 3. Further, nothing ridiculous should be observed in the sacraments of the Church. But it seems ridiculous that after being baptized adults, who can stand up of themselves and leave the sacred font, should be held up by another. Therefore there seems no need for anyone, especially in the Baptism of adults, to raise the baptized from the sacred font.

On the contrary, Dionysius says (*Eccl. Hier.* ii.) that *the priests taking the baptized, hand him over to his sponsor and guide.*

I answer that, The spiritual regeneration, which takes

place in Baptism, is in a certain manner likened to carnal generation: wherefore it is written (1 Pet. ii. 2): *As new-born babes, endowed with reason, desire milk* (Vulg.,—*desire reasonable milk*) *without guile.* Now, in carnal generation the new-born child needs nourishment and guidance: wherefore, in spiritual generation also, someone is needed to undertake the office of nurse and tutor by forming and instructing one who is yet a novice in the Faith, concerning things pertaining to Christian faith and mode of life, which the clergy have not the leisure to do through being busy with watching over the people generally: because little children and novices need more than ordinary care. Consequently someone is needed to receive the baptized from the sacred font as though for the purpose of instructing and guiding them. It is to this that Dionysius refers (*Eccl. Hier.* xi.) saying: *It occurred to our heavenly guides—i.e.,* the Apostles—*and they decided, that infants should be taken charge of thus :—that the parents of the child should hand it over to some instructor versed in holy things, who would thenceforth take charge of the child, and be to it a spiritual father and a guide in the road of salvation.*

Reply Obj. 1. Christ was baptized not that He might be regenerated, but that He might regenerate others: wherefore after His Baptism He needed no tutor like other children.

Reply Obj. 2. In carnal generation nothing is essential besides a father and a mother: yet to ease the latter in her travail, there is need for a midwife; and for the child to be suitably brought up there is need for a nurse and a tutor: while their place is taken in Baptism by him who raises the child from the sacred font. Consequently this is not essential to the sacrament, and in a case of necessity one alone can baptize with water.

Reply Obj. 3. It is not on account of bodily weakness that the baptized is raised from the sacred font by the godparent, but on account of spiritual weakness, as stated above.

EIGHTH ARTICLE.

WHETHER HE WHO RAISES ANYONE FROM THE SACRED FONT IS BOUND TO INSTRUCT HIM?

We proceed thus to the Eighth Article :—

Objection 1. It seems that he who raises anyone from the sacred font is not bound to instruct him. For none but those who are themselves instructed can give instruction. But even the uneducated and ill-instructed are allowed to raise people from the sacred font. Therefore he who raises a baptized person from the font is not bound to instruct him.

Obj. 2. Further, a son is instructed by his father better than by a stranger: for, as the Philosopher says (*Ethic* viii.), a son receives from his father, *being, food, and education.* If, therefore, godparents are bound to instruct their godchildren, it would be fitting for the carnal father, rather than another, to be the godparent of his own child. And yet this seems to be forbidden, as may be seen in the Decretals (xxx., qu. 1, Cap. *Perveint* and *Dictum est*).

Obj. 3. Further, it is better for several to instruct than for one only. If, therefore, godparents are bound to instruct their godchildren, it would be better to have several godparents than only one. Yet this is forbidden in a decree of Pope Leo, who says: *A child should not have more than one godparent, be this a man or a woman.*

On the contrary, Augustine says in a sermon for Easter (clxviii.): *In the first place I admonish you, both men and women, who have raised children in Baptism, that ye stand before God as sureties for those whom you have been seen to raise from the sacred font.*

I answer that, Every man is bound to fulfil those duties which he has undertaken to perform. Now it has been stated above (A. 7) that godparents take upon themselves the duties of a tutor. Consequently they are bound to watch over their godchildren when there is need for them to do so: for instance, when and where children are brought up among unbelievers. But if they are brought up among

Catholic Christians, the godparents may well be excused from this responsibility, since it may be presumed that the children will be carefully instructed by their parents. If, however, they perceive in any way that the contrary is the case, they would be bound, as far as they are able, to see to the spiritual welfare of their godchildren.

Reply Obj. 1. Where the danger is imminent, the godparent, as Dionysius says (*Eccl. Hier.* vii.), should be someone *versed in holy things*. But where the danger is not imminent, by reason of the children being brought up among Catholics, anyone is admitted to this position, because the things pertaining to the Christian rule of life and faith are known openly by all. Nevertheless an unbaptized person cannot be a godparent, as was decreed in the Council of Mainz, although an unbaptized person may baptize: because the person baptizing is essential to the sacrament, whereas the godparent is not, as stated above (A. 7 *ad* 2).

Reply Obj. 2. Just as spiritual generation is distinct from carnal generation, so is spiritual education distinct from that of the body; according to Heb. xii. 9: *Moreover we have had fathers of our flesh for instructors, and we reverenced them : shall we not much more obey the Father of Spirits, and live?* Therefore the spiritual father should be distinct from the carnal father, unless necessity demanded otherwise.

Reply Obj. 3. Education would be full of confusion if there were more than one head instructor. Wherefore there should be one principal sponsor in Baptism: but others can be allowed as assistants.

QUESTION LXVIII.

OF THOSE WHO RECEIVE BAPTISM.

(*In Twelve Articles.*)

We have now to consider those who receive Baptism; concerning which there are twelve points of inquiry: (1) Whether all are bound to receive Baptism? (2) Whether a man can be saved without Baptism? (3) Whether Baptism should be deferred? (4) Whether sinners should be baptized? (5) Whether works of satisfaction should be enjoined on sinners that have been baptized? (6) Whether Confession of sins is necessary? (7) Whether an intention is required on the part of the one baptized? (8) Whether faith is necessary? (9) Whether infants should be baptized? (10) Whether the children of Jews should be baptized against the will of their parents? (11) Whether anyone should be baptized in the mother's womb? (12) Whether madmen and imbeciles should be baptized?

First Article.

WHETHER ALL ARE BOUND TO RECEIVE BAPTISM?

We proceed thus to the First Article:—

Objection 1. It seems that not all are bound to receive Baptism. For Christ did not narrow man's road to salvation. But before Christ's coming men could be saved without Baptism: therefore also after Christ's coming.

Obj. 2. Further, Baptism seems to have been instituted principally as a remedy for original sin. Now, since a man who is baptized is without original sin, it seems that he cannot transmit it to his children. Therefore it seems that

the children of those who have been baptized, should not themselves be baptized.

Obj. 3. Further, Baptism is given in order that a man may, through grace, be cleansed from sin. But those who are sanctified in the womb, obtain this without Baptism. Therefore they are not bound to receive Baptism.

On the contrary, It is written (John iii. 5): *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.* Again it is stated in *De Eccl. Dogmat.* xli. that *we believe the way of salvation to be open to those only who are baptized.*

I answer that, Men are bound to that without which they cannot obtain salvation. Now it is manifest that no one can obtain salvation but through Christ; wherefore the Apostle says (Rom. v. 18): *As by the offence of one unto all men unto condemnation; so also by the justice of one, unto all men unto justification of life.* But for this end is Baptism conferred on a man, that being regenerated thereby, he may be incorporated in Christ, by becoming His member: wherefore it is written (Gal. iii. 27): *As many of you as have been baptized in Christ, have put on Christ.* Consequently it is manifest that all are bound to be baptized: and that without Baptism there is no salvation for men.

Reply Obj. 1. At no time, not even before the coming of Christ, could men be saved unless they became members of Christ: because, as it is written (Acts iv. 12), *there is no other name under heaven given to men, whereby we must be saved.* But before Christ's coming, men were incorporated in Christ by faith in His future coming: of which faith circumcision was the *seal,* as the Apostle calls it (Rom. iv. 11): whereas before circumcision was instituted, men were incorporated in Christ by *faith alone,* as Gregory says (*Moral.* iv.), together with the offering of sacrifices, by means of which the Fathers of old made profession of their faith. Again, since Christ's coming, men are incorporated in Christ by faith; according to Eph. iii. 17: *That Christ may dwell by faith in your hearts.* But faith in a thing already present is manifested by a sign different from that

by which it was manifested when that thing was yet in the future: just as we use other parts of the verb, to signify the present, the past, and the future. Consequently although the sacrament itself of Baptism was not always necessary for salvation, yet faith, of which Baptism is the sacrament, was always necessary.

Reply Obj. 2. As we have stated in the Second Part (I.-II., Q. LXXXI., A. 3 *ad* 2), those who are baptized are renewed in spirit by Baptism, while their body remains subject to the oldness of sin, according to Rom. viii. 10: *The body, indeed, is dead because of sin, but the spirit liveth because of justification.* Wherefore Augustine (*Contra Julian.* vi.) proves that *not everything that is in man is baptized.* Now it is manifest that in carnal generation man does not beget in respect of his soul, but in respect of his body. Consequently the children of those who are baptized are born with original sin; wherefore they need to be baptized.

Reply Obj. 3. Those who are sanctified in the womb, receive indeed grace which cleanses them from original sin, but they do not therefore receive the character, by which they are conformed to Christ. Consequently, if any were to be sanctified in the womb now, they would need to be baptized, in order to be conformed to Christ's other members by receiving the character.

SECOND ARTICLE.

WHETHER A MAN CAN BE SAVED WITHOUT BAPTISM?

We proceed thus to the Second Article :—

Objection 1. It seems that no man can be saved without Baptism. For Our Lord said (John iii. 5): *Unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God.* But those alone are saved who enter God's kingdom. Therefore none can be saved without Baptism, by which a man is born again of water and the Holy Ghost.

Obj. 2. Further, in the book *De Eccl. Dogmat.* xli. it is written: *We believe that no catechumen, though he die in his*

good works, will have eternal life, except he suffer martyrdom, which contains all the sacramental virtue of Baptism. But if it were possible for anyone to be saved without Baptism, this would be the case specially with catechumens who are credited with good works, for they seem to have the *faith that worketh by charity* (Gal. v. 6). Therefore it seems that none can be saved without Baptism.

Obj. 3. Further, as stated above (A. 1; Q. LXV., A. 4), the sacrament of Baptism is necessary for salvation. Now that is necessary *without which something cannot be* (*Metaph.* v.). Therefore it seems that none can obtain salvation without Baptism.

On the contrary, Augustine says (*Super Levit.* lxxxiv.) that *some have received the invisible sanctification without visible sacraments, and to their profit; but though it is possible to have the visible sanctification, consisting in a visible sacrament, without the invisible sanctification, it will be to no profit.* Since, therefore, the sacrament of Baptism pertains to the visible sanctification, it seems that a man can obtain salvation without the sacrament of Baptism, by means of the invisible sanctification.

I answer that, The sacrament of Baptism may be wanting to someone in two ways. First, both in reality and in desire; as is the case with those who neither are baptized, nor wished to be baptized: which clearly indicates contempt of the sacrament, in regard to those who have the use of the free-will. Consequently those to whom Baptism is wanting thus, cannot obtain salvation: since neither sacramentally nor mentally are they incorporated in Christ, through Whom alone can salvation be obtained.

Secondly, the sacrament of Baptism may be wanting to anyone in reality but not in desire: for instance, when a man wishes to be baptized, but by some ill-chance he is forestalled by death before receiving Baptism. And such a man can obtain salvation without being actually baptized, on account of his desire for Baptism, which desire is the outcome of *faith that worketh by charity*, whereby God, Whose power is not tied to visible sacraments, sanctifies

man inwardly. Hence Ambrose says of Valentinian, who died while yet a catechumen: *I lost him whom I was to regenerate: but he did not lose the grace he prayed for.*

Reply Obj. 1. As it is written (1 Kings xvi. 7), *man seeth those things that appear, but the Lord beholdeth the heart.* Now a man who desires to be *born again of water and the Holy Ghost* by Baptism, is regenerated in heart though not in body; thus the Apostle says (Rom. ii. 29) that *the circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men but of God.*

Reply Obj. 2. No man obtains eternal life unless he be free from all guilt and debt of punishment. Now this plenary absolution is given when a man receives Baptism, or suffers martyrdom: for which reason is it stated that martyrdom *contains all the sacramental virtue of Baptism—i.e.*, as to the full deliverance from guilt and punishment. Suppose, therefore, a catechumen to have the desire for Baptism (else he could not be said to die in his good works, which cannot be without *faith that worketh by charity*), such a one, were he to die, would not forthwith come to eternal life, but would suffer punishment for his past sins, *but he himself shall be saved, yet so as by fire*, as is stated 1 Cor. iii. 15.

Reply Obj. 3. The sacrament of Baptism is said to be necessary for salvation in so far as man cannot be saved without, at least, Baptism of desire; *which, with God, counts for the deed* (August., *Enarr. in Ps.* lvii.).

THIRD ARTICLE.

WHETHER BAPTISM SHOULD BE DEFERRED?

We proceed thus to the Third Article:—

Objection 1. It seems that Baptism should be deferred. For Pope Leo says (*Epist.* xvi.): *Two seasons, i.e., Easter and Whitsuntide, are fixed by the Roman Pontiff for the celebration of Baptism. Wherefore we admonish your Beatitude not to add any other days to this custom.* Therefore it seems that Baptism should be conferred not at once, but delayed until the aforesaid seasons.

Obj. 2. Further, we read in the decrees of the Council of Agde (*Can.* xxxiv.): *If Jews, whose bad faith often 'returns to the vomit,' wish to submit to the Law of the Catholic Church, let them for eight months enter the porch of the church with the catechumens; and if they are found to come in good faith, then at last they may deserve the grace of Baptism.* Therefore men should not be baptized at once, and Baptism should be deferred for a certain fixed time.

Obj. 3. Further, as we read in Isa. xxvii. 9, *this is all the fruit, that the sin . . . should be taken away.* Now sin seems to be taken away, or at any rate lessened, if Baptism be deferred. First, because those who sin after Baptism, sin more grievously, according to Heb. x. 29: *How much more, do you think, he deserveth worse punishments, who hath . . . . esteemed the blood of the testament, i.e.,* Baptism, *unclean, by which he was sanctified?* Secondly, because Baptism takes away past, but not future, sins: wherefore the more it is deferred, the more sins it takes away. Therefore it seems that Baptism should be deferred for a long time.

On the contrary, It is written (Ecclus. v. 8): *Delay not to be converted to the Lord, and defer it not from day to day.* But the perfect conversion to God is of those who are regenerated in Christ by Baptism. Therefore Baptism should not be deferred from day to day.

I answer that, In this matter we must make a distinction and see whether those who are to be baptized are children or adults. For if they be children, Baptism should not be deferred. First, because in them we do not look for better instruction or fuller conversion. Secondly, because of the danger of death, for no other remedy is available for them besides the sacrament of Baptism.

On the other hand, adults have a remedy in the mere desire for Baptism, as stated above (A. 2). And therefore Baptism should not be conferred on adults as soon as they are converted, but it should be deferred until some fixed time. First, as a safeguard to the Church, lest she be deceived through baptizing those who come to her under false pretences, according to 1 John iv. 1: *Believe not every spirit,*

but try the spirits, if they be of God. And those who approach Baptism are put to this test, when their faith and morals are subjected to proof for a space of time.—Secondly, this is needful as being useful for those who are baptized; for they require a certain space of time in order to be fully instructed in the faith, and to be drilled in those things that pertain to the Christian mode of life.—Thirdly, a certain reverence for the sacrament demands a delay whereby men are admitted to Baptism at the principal festivities, viz., of Easter and Pentecost, the result being that they receive the sacrament with greater devotion.

There are, however, two reasons for forgoing this delay. First, when those who are to be baptized appear to be perfectly instructed in the faith and ready for Baptism; thus, Philip baptized the Eunuch at once (Acts viii.); and Peter, Cornelius and those who were with him (Acts x.). —Secondly, by reason of sickness or some kind of danger of death. Wherefore Pope Leo says (*Epist.* xvi.): *Those who are threatened by death, sickness, siege, persecution, or shipwreck, should be baptized at any time.*

Yet if a man is forestalled by death, so as to have no time to receive the sacrament, while he awaits the season appointed by the Church, he is saved, yet *so as by fire,* as stated above (A. 2 *ad* 2). Nevertheless he sins if he defer being baptized beyond the time appointed by the Church, except this be for an unavoidable cause and with the permission of the authorities of the Church. But even this sin, with his other sins, can be washed away by his subsequent contrition, which takes the place of Baptism, as stated above (Q. LXVI., A. 11).

Reply Obj. 1. This decree of Pope Leo, concerning the celebration of Baptism at two seasons, is to be understood *with the exception of the danger of death* (which is always to be feared in children) as stated above.

Reply Obj. 2. This decree concerning the Jews was for a safeguard to the Church, lest they corrupt the faith of simple people, if they be not fully converted. Nevertheless, as the same passage reads further on, *if within the*

appointed time they are threatened with danger of sickness, they should be baptized.

Reply Obj. 3. Baptism, by the grace which it bestows, removes not only past sins, but hinders the commission of future sins. Now this is the point to be considered—that men may not sin: it is a secondary consideration that their sins be less grievous, or that their sins be washed away, according to 1 John ii. 1, 2: *My little children, these things I write to you, that you may not sin. But if any man sin, we have an advocate with the Father, Jesus Christ the just; and He is the propitiation for our sins.*

Fourth Article.

whether sinners should be baptized?

We proceed thus to the Fourth Article:—

Objection 1. It seems that sinners should be baptized. For it is written (Zach. xiii. 1): *In that day there shall be a fountain open to the House of David, and to the inhabitants of Jerusalem: for the washing of the sinner and of the unclean woman:* and this is to be understood of the fountain of Baptism. Therefore it seems that the sacrament of Baptism should be offered even to sinners.

Obj. 2. Further, Our Lord said (Matth. ix. 12): *They that are in health need not a physician, but they that are ill.* But they that are ill are sinners. Therefore since Baptism is the remedy of Christ the physician of our souls, it seems that this sacrament should be offered to sinners.

Obj. 3. Further, no assistance should be withdrawn from sinners. But sinners who have been baptized derive spiritual assistance from the very character of Baptism, since it is a disposition to grace. Therefore it seems that the sacrament of Baptism should be offered to sinners.

On the contrary, Augustine says (*Serm.* clxix.): *He Who created thee without thee, will not justify thee without thee.* But since a sinner's will is ill-disposed, he does not co-operate with God. Therefore it is useless to employ Baptism as a means of justification.

I answer that, A man may be said to be a sinner in two ways. First, on account of the stain and the debt of punishment incurred in the past: and on sinners in this sense the sacrament of Baptism should be conferred, since it is instituted specially for this purpose, that by it the uncleanness of sin may be washed away, according to Eph. v. 26: *Cleansing it by the laver of water in the word of life.*

Secondly, a man may be called a sinner because he wills to sin and purposes to remain in sin: and on sinners in this sense the sacrament of Baptism should not be conferred. First, indeed, because by Baptism men are incorporated in Christ, according to Gal. iii. 27: *As many of you as have been baptized in Christ, have put on Christ.* Now so long as a man wills to sin, he cannot be united to Christ, according to 2 Cor. vi. 14: *What participation hath justice with injustice?* Wherefore Augustine says in his book on Penance (*Serm.* cccli.) that *no man who has the use of free-will can begin the new life, except he repent of his former life.*—Secondly, because there should be nothing useless in the works of Christ and of the Church. Now that is useless which does not reach the end to which it is ordained; and, on the other hand, no one having the will to sin can, at the same time, be cleansed from sin, which is the purpose of Baptism; for this would be to combine two contradictory things.—Thirdly, because there should be no falsehood in the sacramental signs. Now a sign is false if it does not correspond with the thing signified. But the very fact that a man presents himself to be cleansed by Baptism, signifies that he prepares himself for the inward cleansing: while this cannot be the case with one who purposes to remain in sin. Therefore it is manifest that on such a man the sacrament of Baptism is not to be conferred.

Reply Obj. 1. The words quoted are to be understood of those sinners whose will is set on renouncing sin.

Reply Obj. 2. The physician of souls, *i.e.*, Christ, works in two ways. First, inwardly, by Himself: and thus He prepares man's will so that it wills good and hates evil. Secondly, He works through ministers, by the outward

application of the sacraments: and in this way His work consists in perfecting what was begun outwardly. Therefore the sacrament of Baptism is not to be conferred save on those in whom there appears some sign of their interior conversion: just as neither is bodily medicine given to a sick man, unless he show some sign of life.

Reply Obj. 3. Baptism is the sacrament of faith. Now dead faith does not suffice for salvation; nor is it the foundation, but living faith alone, *that worketh by charity* (Gal. v. 6), as Augustine says (*De Fide et Oper.*). Neither, therefore, can the sacrament of Baptism give salvation to a man whose will is set on sinning, and hence expels the form of faith. Moreover, the impression of the baptismal character cannot dispose a man for grace as long as he retains the will to sin; for *God compels no man to be virtuous*, as Damascene says (*De Fide Orthod.* ii.).

Fifth Article.

WHETHER WORKS OF SATISFACTION SHOULD BE ENJOINED ON SINNERS THAT HAVE BEEN BAPTIZED?

We proceed thus to the Fifth Article :—

Objection 1. It seems that works of satisfaction should be enjoined on sinners that have been baptized. For God's justice seems to demand that a man should be punished for every sin of his, according to Eccles. xii. 14: *All things that are done, God will bring into judgment.* But works of satisfaction are enjoined on sinners in punishment of past sins. Therefore it seems that works of satisfaction should be enjoined on sinners that have been baptized.

Obj. 2. Further, by means of works of satisfaction sinners recently converted are drilled into righteousness, and are made to avoid the occasions of sin: *for satisfaction consists in extirpating the causes of vice, and closing the doors to sin* (*De Eccl. Dogmat.* iv.). But this is most necessary in the case of those who have been baptized recently. Therefore it seems that works of satisfaction should be enjoined on sinners.

Obj. 3. Further, man owes satisfaction to God not less than to his neighbour. But if those who were recently baptized have injured their neighbour, they should be told to make reparation. Therefore they should also be told to make reparation to God by works of penance.

On the contrary, Ambrose commenting on Rom. xi. 29: *The gifts and the calling of God are without repentance,* says: *The grace of God requires neither sighs nor groans in Baptism, nor indeed any work at all, but faith alone; and condones all, gratis.*

I answer that, As the Apostle says (Rom. vi. 3, 4), *all we who are baptized in Christ Jesus, are baptized in His death: for we are buried together with Him, by Baptism unto death;* which is to say that by Baptism man is incorporated in the very death of Christ. Now it is manifest from what has been said above (Q. XLVIII., AA. 2, 4; Q. XLIX., A. 3) that Christ's death satisfied sufficiently for sins, *not for ours only, but also for those of the whole world,* according to 1 John ii. 2. Consequently no kind of satisfaction should be enjoined on one who is being baptized, for any sins whatever: and this would be to dishonour the Passion and death of Christ, as being insufficient for the plenary satisfaction for the sins of those who were to be baptized.

Reply Obj. 1. As Augustine says in his book on Infant Baptism (*De Pecc. Merit. et Remiss.* i.), *the effect of Baptism is to make those, who are baptized, to be incorporated in Christ as His members.* Wherefore the very pains of Christ were satisfactory for the sins of those who were to be baptized; just as the pain of one member can be satisfactory for the sin of another member. Hence it is written (Isa. liii. 4): *Surely He hath borne our infirmities and carried our sorrows.*

Reply Obj. 2. Those who have been lately baptized should be drilled into righteousness, not by penal, but by *easy works, so as to advance to perfection by taking exercise, as infants by taking milk,* as a gloss says on Ps. cxxx. 2: *As a child that is weaned is towards his mother.* For this reason did Our Lord excuse His disciples from fasting when they

were recently converted, as we read in Matth. ix. 14, 15: and the same is written 1 Pet. ii. 2: *As new-born babes desire . . . milk . . . that thereby you may grow unto salvation.*

Reply Obj. 3. To restore what has been ill taken from one's neighbour, and to make satisfaction for wrong done to him, is to cease from sin: for the very fact of retaining what belongs to another and of not being reconciled to one's neighbour, is a sin. Wherefore those who are baptized should be enjoined to make satisfaction to their neighbour, as also to desist from sin. But they are not to be enjoined to suffer any punishment for past sins.

Sixth Article.

Whether sinners who are going to be baptized are bound to confess their sins?

We proceed thus to the Sixth Article:—

Objection 1. It seems that sinners who are going to be baptized are bound to confess their sins. For it is written (Matth. iii. 6) that many *were baptized* by John *in the Jordan confessing their sins.* But Christ's Baptism is more perfect than John's. Therefore it seems that there is yet greater reason why they who are about to receive Christ's Baptism should confess their sins.

Obj. 2. Further, it is written (Prov. xxviii. 13): *He that hideth his sins, shall not prosper; but he that shall confess and forsake them, shall obtain mercy.* Now for this is a man baptized, that he may obtain mercy for his sins. Therefore those who are going to be baptized should confess their sins.

Obj. 3. Further, Penance is required before Baptism, according to Acts ii. 38: *Do penance and be baptized every one of you.* But confession is a part of Penance. Therefore it seems that confession of sins should take place before Baptism.

On the contrary, Confession of sins should be sorrowful: thus Augustine says (*De Vera et Falsa Pœnit.* xiv.): *All these circumstances should be taken into account and deplored,*

Now, as Ambrose says on Rom. xi. 29, *the grace of God requires neither sighs nor groans in Baptism.* Therefore confession of sins should not be required of those who are going to be baptized.

I answer that, Confession of sins is twofold. One is made inwardly to God: and such confession of sins is required before Baptism: in other words, man should call his sins to mind and sorrow for them; since *he cannot begin the new life, except he repent of his former life,* as Augustine says in his book on Penance (*Serm.* cccli.). The other is the outward confession of sins, which is made to a priest; and such confession is not required before Baptism. First, because this confession, since it is directed to the person of the minister, belongs to the sacrament of Penance, which is not required before Baptism, which is the door of all the sacraments. —Secondly, because the reason why a man makes outward confession to a priest, is that the priest may absolve him from his sins, and bind him to works of satisfaction, which should not be enjoined on the baptized, as stated above (A. 5). Moreover those who are being baptized do not need to be released from their sins by the keys of the Church, since all are forgiven them in Baptism.—Thirdly, because the very act of confession made to a man is penal, by reason of the shame it inflicts on the one confessing: whereas no exterior punishment is enjoined on a man who is being baptized.

Therefore no special confession of sins is required of those who are being baptized; but that general confession suffices which they make when in accordance with the Church's ritual they *renounce Satan and all his works.* And in this sense a gloss explains Matth. iii. 6, saying that in John's Baptism *those who are going to be baptized learn that they should confess their sins and promise to amend their life.*

If, however, any persons about to be baptized, wish, out of devotion, to confess their sins, their confession should be heard; not for the purpose of enjoining them to do satisfaction, but in order to instruct them in the spiritual life as a remedy against their vicious habits.

Reply Obj. 1. Sins were not forgiven in John's Baptism, which, however, was the Baptism of Penance. Consequently it was fitting that those who went to receive that Baptism, should confess their sins, so that they should receive a penance in proportion to their sins. But Christ's Baptism is without outward penance, as Ambrose says (*loc. cit.*); and therefore there is no comparison.

Reply Obj. 2. It is enough that the baptized make inward confession to God, and also an outward general confession, for them to *prosper and obtain mercy:* and they need no special outward confession, as stated above.

Reply Obj. 3. Confession is a part of sacramental Penance, which is not required before Baptism, as stated above: but the inward virtue of Penance is required.

Seventh Article.

Whether the intention of receiving the sacrament of Baptism is required on the part of the one baptized?

We proceed thus to the Seventh Article:—

Objection 1. It seems that the intention of receiving the sacrament of Baptism is not required on the part of the one baptized. For the one baptized is, as it were, *patient* in the sacrament. But an intention is required not on the part of the patient but on the part of the agent. Therefore it seems that the intention of receiving Baptism is not required on the part of the one baptized.

Obj. 2. Further, if what is necessary for Baptism be omitted, the Baptism must be repeated; for instance, if the invocation of the Trinity be omitted, as stated above (Q. LXVI., A. 9 *ad* 3). But it does not seem that a man should be rebaptized through not having had the intention of receiving Baptism: else, since his intention cannot be proved, anyone might ask to be baptized again on account of his lack of intention. Therefore it seems that no intention is required on the part of the one baptized, in order that he receive the sacrament.

Obj. 3. Further, Baptism is given as a remedy for original sin. But original sin is contracted without the intention of the person born. Therefore, seemingly, Baptism requires no intention on the part of the person baptized.

On the contrary, According to the Church's ritual, those who are to be baptized ask of the Church that they may receive Baptism: and thus they express their intention of receiving the sacrament.

I answer that, By Baptism a man dies to the old life of sin, and begins a certain newness of life, according to Rom. vi. 4: *We are buried together with* Christ *by Baptism unto death; that, as Christ is risen from the dead . . . so we also may walk in newness of life.* Consequently, just as, according to Augustine (*Serm.* cccli.), he who has the use of free-will, must, in order to die to the old life, *will to repent of his former life;* so must he, of his own will, intend to lead a new life, the beginning of which is precisely the receiving of the sacrament. Therefore on the part of the one baptized, it is necessary for him to have the will or intention of receiving the sacrament.

Reply Obj. 1. When a man is justified by Baptism, his passiveness is not violent but voluntary: wherefore it is necessary for him to intend to receive that which is given him.

Reply Obj. 2. If an adult lack the intention of receiving the sacrament, he must be rebaptized. But if there be doubt about this, the form to be used should be: *If thou art not baptized, I baptize thee.*

Reply Obj. 3. Baptism is a remedy not only against original, but also against actual sins, which are caused by our will and intention.

Eighth Article.

Whether faith is required on the part of the one baptized?

We proceed thus to the Eighth Article:—

Objection 1. It seems that faith is required on the part of the one baptized. For the sacrament of Baptism was instituted by Christ. But Christ, in giving the form of Bap-

tism, makes faith to precede Baptism (Mark xvi. 16): *He that believeth and is baptized, shall be saved.* Therefore it seems that without faith there can be no sacrament of Baptism.

Obj. 2. Further, nothing useless is done in the sacraments of the Church. But according to the Church's ritual, the man who comes to be baptized is asked concerning his faith: *Dost thou believe in God the Father Almighty?* Therefore it seems that faith is required for Baptism.

Obj. 3. Further, the intention of receiving the sacrament is required for Baptism. But this cannot be without right faith, since Baptism is the sacrament of right faith: for thereby men *are incorporated in Christ,* as Augustine says in his book on Infant Baptism (*De Pecc. Merit. et Remiss.* i.); and this cannot be without right faith, according to Eph. iii. 17: *That Christ may dwell by faith in your hearts.* Therefore it seems that a man who has not right faith cannot receive the sacrament of Baptism.

Obj. 4. Further, unbelief is a most grievous sin, as we have shown in the Second Part (II.-II., Q. X., A. 3). But those who remain in sin should not be baptized: therefore neither should those who remain in unbelief.

On the contrary, Gregory writing to the bishop Quiricus says: *We have learnt from the ancient tradition of the Fathers that when heretics, baptized in the name of the Trinity, come back to Holy Church, they are to be welcomed to her bosom, either with the anointing of chrism, or the imposition of hands, or the mere profession of faith.* But such would not be the case if faith were necessary for a man to receive Baptism.

I answer that, As appears from what has been said above (Q. LXIII., A. 6; Q. LXVI., A. 9) Baptism produces a twofold effect in the soul, viz., the character and grace. Therefore in two ways may a thing be necessary for Baptism. First, as something without which grace, which is the ultimate effect of the sacrament, cannot be had. And thus right faith is necessary for Baptism, because, as it appears from Rom. iii. 22, *the justice of God* is *by faith of Jesus Christ.*

Secondly, something is required of necessity for Baptism, because without it the baptismal character cannot be im-

printed. And thus right faith is not necessary in the one baptized any more than in the one who baptizes: provided the other conditions are fulfilled which are essential to the sacrament. For the sacrament is not perfected by the righteousness of the minister or of the recipient of Baptism, but by the power of God.

Reply Obj. 1. Our Lord is speaking there of Baptism as bringing us to salvation by giving us sanctifying grace: which of course cannot be without right faith: wherefore He says pointedly: *He that believeth and is baptized, shall be saved.*

Reply Obj. 2. The Church's intention in baptizing men is that they may be cleansed from sin, according to Isa. xxvii. 9: *This is all the fruit, that the sin . . . should be taken away.* And therefore, as far as she is concerned, she does not intend to give Baptism save to those who have right faith, without which there is no remission of sins. And for this reason she asks those who come to be baptized whether they believe. If, on the contrary, anyone, without right faith, receive Baptism outside the Church, he does not receive it unto salvation. Hence Augustine says (*De Baptism. contr. Donat.* iv.): *From the Church being compared to Paradise we learn that men can receive her Baptism even outside her fold, but that elsewhere none can receive or keep the salvation of the blessed.*

Reply Obj. 3. Even he who has not right faith on other points, can have right faith about the sacrament of Baptism: and so he is not hindered from having the intention of receiving that sacrament. Yet even if he think not aright concerning this sacrament, it is enough, for the receiving of the sacrament, that he should have a general intention of receiving Baptism, according as Christ instituted, and as the Church bestows it.

Reply Obj. 4. Just as the sacrament of Baptism is not to be conferred on a man who is unwilling to give up his other sins, so neither should it be given to one who is unwilling to renounce his unbelief. Yet each receives the sacrament if it be conferred on him, though not unto salvation.

Ninth Article.

whether children should be baptized?

We proceed thus to the Ninth Article :—

Objection 1. It seems that children should not be baptized. For the intention to receive the sacrament is required in one who is being baptized, as stated above (A. 7). But children cannot have such an intention, since they have not the use of free-will. Therefore it seems that they cannot receive the sacrament of Baptism.

Obj. 2. Further, Baptism is the sacrament of faith, as stated above (Q. XXXIX., A. 5; Q. LXVI., A. 1 *ad* 1). But children have not faith, which demands an act of the will on the part of the believer, as Augustine says (*Super Joan.* xxvi.). Nor can it be said that their salvation is implied in the faith of their parents; since the latter are sometimes unbelievers, and their unbelief would conduce rather to the damnation of their children. Therefore it seems that children cannot be baptized.

Obj. 3. Further, it is written (1 Pet. iii. 21) that *Baptism saveth* men; *not the putting away of the filth of the flesh, but the examination of a good conscience towards God.* But children have no conscience, either good or bad, since they have not the use of reason: nor can they be fittingly examined, since they understand not. Therefore children should not be baptized.

On the contrary, Dionysius says (*Eccl. Hier.* iii.): *Our heavenly guides, i.e.,* the Apostles, *approved of infants being admitted to Baptism.*

I answer that, As the Apostle says (Rom. v. 17), *if by one man's offence death reigned through one,* namely Adam, *much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one, Jesus Christ.* Now children contract original sin from the sin of Adam; which is made clear by the fact that they are under the ban of death, which *passed upon all* on account of the sin of the first man, as the Apostle says in the same passage (ver. 12).

Much more, therefore, can children receive grace through Christ, so as to reign in eternal life. But Our Lord Himself said (John iii. 5): *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.* Consequently it became necessary to baptize children, that, as in birth they incurred damnation through Adam, so in a second birth they might obtain salvation through Christ. Moreover it was fitting that children should receive Baptism, in order that being reared from childhood in things pertaining to the Christian mode of life, they may the more easily persevere therein; according to Prov. xxii. 6: *A young man according to his way, even when he is old, he will not depart from it.* This reason is also given by Dionysius (*loc. cit.*).

Reply Obj. 1. The spiritual regeneration effected by Baptism is somewhat like carnal birth, in this respect, that as the child while in the mother's womb receives nourishment not independently, but through the nourishment of its mother, so also children before the use of reason, being as it were in the womb of their mother the Church, receive salvation not by their own act, but by the act of the Church. Hence Augustine says (*De Pecc. Merit. et Remiss.* i.): *The Church, our mother, offers her maternal mouth for her children, that they may imbibe the sacred mysteries : for they cannot as yet with their own hearts believe unto justice, nor with their own mouths confess unto salvation. . . . And if they are rightly said to believe, because in a certain fashion they make profession of faith by the words of their sponsors, why should they not also be said to repent, since by the words of those same sponsors they evidence their renunciation of the devil and this world?* For the same reason they can be said to intend, not by their own act of intention, since at times they struggle and cry; but by the act of those who bring them to be baptized.

Reply Obj. 2. As Augustine says, writing to Boniface (*Cont. duas Ep. Pelag.* i.), *in the Church of Our Saviour little children believe through others, just as they contracted from others those sins which are remitted in Baptism.* Nor is it a

hindrance to their salvation if their parents be unbelievers, because, as Augustine says, writing to the same Boniface (*Ep.* xcviii.), *little children are offered that they may receive grace in their souls, not so much from the hands of those that carry them (yet from these too, if they be good and faithful) as from the whole company of the saints and the faithful. For they are rightly considered to be offered by those who are pleased at their being offered, and by whose charity they are united in communion with the Holy Ghost.* And the unbelief of their own parents, even if after Baptism these strive to infect them with the worship of demons, hurts not the children. For as Augustine says (*ibid.*) *when once the child has been begotten by the will of others, he cannot subsequently be held by the bonds of another's sin so long as he consent not with his will, according to* Ezech. xviii. 4: '*As the soul of the Father, so also the soul of the son is mine; the soul that sinneth, the same shall die.*' *Yet he contracted from Adam that which was loosed by the grace of this sacrament, because as yet he was not endowed with a separate existence.* But the faith of one, indeed of the whole Church, profits the child through the operation of the Holy Ghost, Who unites the Church together, and communicates the goods of one member to another.

Reply Obj. 3. Just as a child, when he is being baptized, believes not by himself but by others, so is he examined not by himself but through others, and these in answer confess the Church's faith in the child's stead, who is aggregated to this faith by the sacrament of faith. And the child acquires a good conscience in himself, not indeed as to the act, but as to the habit, by sanctifying grace.

Tenth Article.

Whether children of Jews or other unbelievers should be baptized against the will of their parents?

We proceed thus to the Tenth Article:—

Objection 1. It seems that children of Jews or other unbelievers should be baptized against the will of their parents.

For it is a matter of greater urgency to rescue a man from the danger of eternal death than from the danger of temporal death. But one ought to rescue a child that is threatened by the danger of temporal death, even if its parents through malice try to prevent its being rescued. Therefore much more reason is there for rescuing the children of unbelievers from the danger of eternal death, even against their parents' will.

Obj. 2. Further, the children of slaves are themselves slaves, and in the power of their masters. But Jews and all other unbelievers are the slaves of kings and rulers. Therefore without any injustice rulers can have the children of Jews baptized, as well as those of other slaves who are unbelievers.

Obj. 3. Further, every man belongs more to God, from Whom he has his soul, than to his carnal father, from whom he has his body. Therefore it is not unjust if the children of unbelievers are taken away from their carnal parents, and consecrated to God by Baptism.

On the contrary, It is written in the Decretals (*Dist.* xlv.), quoting the council of Toledo: *In regard to the Jews the holy synod commands that henceforward none of them be forced to believe: for such are not to be saved against their will, but willingly, that their righteousness may be without flaw.*

I answer that, The children of unbelievers either have the use of reason or they have not. If they have, then they already begin to control their own actions, in things that are of Divine or natural law. And therefore of their own accord, and against the will of their parents, they can receive Baptism, just as they can contract marriage. Consequently such can lawfully be advised and persuaded to be baptized.

If, however, they have not yet the use of free-will, according to the natural law they are under the care of their parents as long as they cannot look after themselves. For which reason we say that even the children of the ancients *were saved through the faith of their parents.* Wherefore it would be contrary to natural justice if such children were baptized against their parents' will; just as it would be if

one having the use of reason were baptized against his will. Moreover under the circumstances it would be dangerous to baptize the children of unbelievers; for they would be liable to lapse into unbelief, by reason of their natural affection for their parents. Therefore it is not the custom of the Church to baptize the children of unbelievers against their parents' will.

Reply Obj. 1. It is not right to rescue a man from death of the body against the order of civil law: for instance, if a man be condemned to death by the judge who has tried him, none should use force in order to rescue him from death. Consequently, neither should anyone infringe the order of the natural law, in virtue of which a child is under the care of its father, in order to rescue it from the danger of eternal death.

Reply Obj. 2. Jews are slaves of rulers by civil slavery, which does not exclude the order of the natural and Divine law.

Reply Obj. 3. Man is ordained unto God through his reason, by which he can know God. Wherefore a child, before it has the use of reason, is ordained to God, by a natural order, through the reason of its parents, under whose care it naturally lies, and it is according to their ordering that things pertaining to God are to be done in respect of the child.

Eleventh Article.

Whether a child can be baptized while yet in its mother's womb?

We proceed thus to the Eleventh Article :—

Objection 1. It seems that a child can be baptized while yet in its mother's womb. For the gift of Christ is more efficacious unto salvation than Adam's sin unto condemnation, as the Apostle says (Rom. v. 15). But a child while yet in its mother's womb is under sentence of condemnation on account of Adam's sin. For much more reason, therefore, can it be saved through the gift of Christ, which is bestowed by means of Baptism. Therefore a child can be baptized while yet in its mother's womb.

Obj. 2. Further, a child, while yet in its mother's womb,

seems to be part of its mother. Now, when the mother is baptized, whatever is in her and part of her, is baptized. Therefore it seems that when the mother is baptized, the child in her womb is baptized.

Obj. 3. Further, eternal death is a greater evil than death of the body. But of two evils the less should be chosen. If, therefore, the child in the mother's womb cannot be baptized, it would be better for the mother to be opened, and the child to be taken out by force and baptized, than that the child should be eternally damned through dying without Baptism.

Obj. 4. Further, it happens at times that some part of the child comes forth first, as we read in Gen. xxxviii. 27: *In the very delivery of the infants, one put forth a hand, whereon the midwife tied a scarlet thread, saying: This shall come forth the first. But he drawing back his hand, the other came forth.* Now sometimes in such cases there is danger of death. Therefore it seems that that part should be baptized, while the child is yet in its mother's womb.

On the contrary, Augustine says (*Ep. ad Dardan.*): *No one can be born a second time unless he be born first.* But Baptism is a spiritual regeneration. Therefore no one should be baptized before he is born from the womb.

I answer that, It is essential to Baptism that some part of the body of the person baptized be in some way washed with water, since Baptism is a kind of washing, as stated above (Q. LXVI., A. 1). But an infant's body, before being born from the womb, can nowise be washed with water; unless perchance it be said that the baptismal water, with which the mother's body is washed, reaches the child while yet in its mother's womb. But this is impossible: both because the child's soul, to the sanctification of which Baptism is ordained, is distinct from the soul of the mother; and because the body of the animated infant is already formed, and consequently distinct from the body of the mother. Therefore the Baptism which the mother receives does not overflow on to the child which is in her womb. Hence Augustine says (*Cont. Julian.* vi.): *If what is conceived*

within a mother belonged to her body, so as to be considered a part thereof, we should not baptize an infant whose mother, through danger of death, was baptized while she bore it in her womb. Since, then, it, i.e., the infant, *is baptized, it certainly did not belong to the mother's body while it was in the womb.* It follows, therefore, that a child can nowise be baptized while in its mother's womb.

Reply Obj. 1. Children while in the mother's womb have not yet come forth into the world to live among other men. Consequently they cannot be subject to the action of man, so as to receive the sacrament, at the hands of man, unto salvation. They can, however, be subject to the action of God, in Whose sight they live, so as, by a kind of privilege, to receive the grace of sanctification; as was the case with those who were sanctified in the womb.

Reply Obj. 2. An internal member of the mother is something of hers by continuity and material union of the part with the whole: whereas a child while in its mother's womb is something of hers through being joined with, and yet distinct from her. Wherefore there is no comparison.

Reply Obj. 3. We should *not do evil that there may come good* (Rom. iii. 8). Therefore it is wrong to kill a mother that her child may be baptized. If, however, the mother die while the child lives yet in her womb, she should be opened that the child may be baptized.

Reply Obj. 4. Unless death be imminent, we should wait until the child has entirely come forth from the womb before baptizing it. If, however, the head, wherein the senses are rooted, appear first, it should be baptized, in cases of danger: nor should it be baptized again, if perfect birth should ensue. And seemingly the same should be done in cases of danger no matter what part of the body appear first. But as none of the exterior parts of the body belong to its integrity in the same degree as the head, some hold that since the matter is doubtful, whenever any other part of the body has been baptized, the child, when perfect birth has taken place, should be baptized with the form: *If thou art not baptized, I baptize thee,* etc.

TWELFTH ARTICLE.

WHETHER MADMEN AND IMBECILES SHOULD BE BAPTIZED?

We proceed thus to the Twelfth Article :—

Objection 1. It seems that madmen and imbeciles should not be baptized. For in order to receive Baptism, the person baptized must have the intention, as stated above (A. 7). But since madmen and imbeciles lack the use of reason, they can have but a disorderly intention. Therefore they should not be baptized.

Obj. 2. Further, man excels irrational animals in that he has reason. But madmen and imbeciles lack the use of reason; indeed in some cases we do not expect them ever to have it, as we do in the case of children. It seems, therefore, that just as irrational animals are not baptized, so neither should madmen and imbeciles in those cases be baptized.

Obj. 3. Further, the use of reason is suspended in madmen and imbeciles more than it is in one who sleeps. But it is not customary to baptize people while they sleep. Therefore it should not be given to madmen and imbeciles.

On the contrary, Augustine says (*Confess.* iv.) of his friend that *he was baptized when his recovery was despaired of :* and yet Baptism was efficacious with him. Therefore Baptism should sometimes be given to those who lack the use of reason.

I answer that, In the matter of madmen and imbeciles a distinction is to be made. For some are so from birth, and have no lucid intervals, and show no signs of the use of reason. And with regard to these it seems that we should come to the same decision as with regard to children who are baptized in the Faith of the Church, as stated above (A. 9 *ad* 2).

But there are others who have fallen from a state of sanity into a state of insanity. And with regard to these we must be guided by their wishes as expressed by them when sane: so that, if then they manifested a desire to receive Baptism, it should be given to them when in a state of

madness or imbecility, even though then they refuse. If, on the other hand, while sane they showed no desire to receive Baptism, they must not be baptized.

Again, there are some who, though mad or imbecile from birth, have, nevertheless, lucid intervals, in which they can make right use of reason. Wherefore, if then they express a desire for Baptism, they can be baptized though they be actually in a state of madness. And in this case the sacrament should be bestowed on them if there be fear of danger: otherwise it is better to wait until the time when they are sane, so that they may receive the sacrament more devoutly. But if during the interval of lucidity they manifest no desire to receive Baptism, they should not be baptized while in a state of insanity.

Lastly there are others who, though not altogether sane, yet can use their reason so far as to think about their salvation, and understand the power of the sacrament. And these are to be treated the same as those who are sane, and who are baptized if they be willing, but not against their will.

Reply Obj. 1. Imbeciles who never had, and have not now, the use of reason, are baptized, according to the Church's intention, just as according to the Church's ritual, they believe and repent; as we have stated above of children (A. 9 *ad Obj.*). But those who have had the use of reason at some time, or have now, are baptized according to their own intention, which they have now, or had when they were sane.

Reply Obj. 2. Madmen and imbeciles lack the use of reason accidentally, *i.e.*, through some impediment in a bodily organ; but not like irrational animals through want of a rational soul. Consequently the comparison does not hold.

Reply Obj. 3. A person should not be baptized while asleep, except he be threatened with the danger of death. In which case he should be baptized, if previously he has manifested a desire to receive Baptism, as we have stated in reference to imbeciles: thus Augustine relates of his friend that *he was baptized while unconscious*, because he was in danger of death (*Confess.* iv.).

QUESTION LXIX.

OF THE EFFECTS OF BAPTISM.

(*In Ten Articles.*)

We must now consider the effects of Baptism, concerning which there are ten points of inquiry: (1) Whether all sins are taken away by Baptism? (2) Whether man is freed from all punishment by Baptism? (3) Whether Baptism takes away the penalties of sin that belong to this life? (4) Whether grace and virtues are bestowed on man by Baptism? (5) Of the effects of virtue which are conferred by Baptism. (6) Whether even children receive grace and virtues in Baptism? (7) Whether Baptism opens the gates of the heavenly kingdom to those who are baptized? (8) Whether Baptism produces an equal effect in all who are baptized? (9) Whether insincerity hinders the effect of Baptism? (10) Whether Baptism takes effect when the nsincerity ceases?

First Article.

WHETHER ALL SINS ARE TAKEN AWAY BY BAPTISM?

We proceed thus to the First Article :—

Objection 1. It seems that not all sins are taken away by Baptism. For Baptism is a spiritual regeneration, which corresponds to carnal generation. But by carnal generation man contracts none but original sin. Therefore none but original sin is taken away by Baptism.

Obj. 2. Further, Penance is a sufficient cause of the remission of actual sins. But penance is required in adults before Baptism, according to Acts ii. 38: *Do penance and be*

baptized every one of you. Therefore Baptism has nothing to do with the remission of actual sins.

Obj. 3. Further, various diseases demand various remedies: because as Jerome says on Mark ix. 27, 28: *What is a cure for the heel is no cure for the eye.* But original sin, which is taken away by Baptism, is generically distinct from actual sin. Therefore not all sins are taken away by Baptism.

On the contrary, It is written (Ezech. xxxvi. 25): *I will pour upon you clean water, and you shall be cleansed from all your filthiness.*

I answer that, As the Apostle says (Rom. vi. 3), *all we, who are baptized in Christ Jesus, are baptized in His death.* And further on he concludes (ver. 11): *So do you also reckon that you are dead to sin, but alive unto God in Christ Jesus our Lord.* Hence it is clear that by Baptism man dies unto the oldness of sin, and begins to live unto the newness of grace. But every sin belongs to the primitive oldness. Consequently every sin is taken away by Baptism.

Reply Obj. 1. As the Apostle says (Rom. v. 15, 16), the sin of Adam was not so far-reaching as the gift of Christ, which is bestowed in Baptism: *for judgment was by one unto condemnation; but grace is of many offences, unto justification.* Wherefore Augustine says in his book on Infant Baptism (*De Pecc. Merit. et Remiss.* i.), that *in carnal generation, original sin alone is contracted; but when we are born again of the Spirit, not only original sin but also wilful sin is forgiven.*

Reply Obj. 2. No sin can be forgiven save by the power of Christ's Passion: hence the Apostle says (Heb. ix. 22) that *without shedding of blood there is no remission.* Consequently no movement of the human will suffices for the remission of sin, unless there be faith in Christ's Passion, and the purpose of participating in it, either by receiving Baptism, or by submitting to the keys of the Church. Therefore when an adult approaches Baptism, he does indeed receive the forgiveness of all his sins through his purpose of being baptized, but more perfectly through the actual reception of Baptism.

Reply Obj. 3. This argument is true of special remedies. But Baptism operates by the power of Christ's Passion, which is the universal remedy for all sins; and so by Baptism all sins are loosed.

SECOND ARTICLE.

WHETHER MAN IS FREED BY BAPTISM FROM ALL DEBT OF PUNISHMENT DUE TO SIN?

We proceed thus to the Second Article:—

Objection 1. It seems that man is not freed by Baptism from all debt of punishment due to sin. For the Apostle says (Rom. xiii. 1): *Those things that are of God are well ordered* (Vulg.,—*Those that are, are ordained of God*). But guilt is not set in order save by punishment, as Augustine says (*Ep.* cxl.). Therefore Baptism does not take away the debt of punishment due to sins already committed.

Obj. 2. Further, the effect of a sacrament has a certain likeness to the sacrament itself; since the sacraments of the New Law *effect what they signify*, as stated above (Q. LXII., A. 1 *ad* 1). But the washing of Baptism has indeed a certain likeness with the cleansing from the stain of sin, but none, seemingly, with the remission of the debt of punishment. Therefore the debt of punishment is not taken away by Baptism.

Obj. 3. Further, when the debt of punishment has been remitted, a man no longer deserves to be punished, and so it would be unjust to punish him. If, therefore, the debt of punishment be remitted by Baptism, it would be unjust, after Baptism, to hang a thief who had committed murder before. Consequently the severity of human legislation would be relaxed on account of Baptism; which is undesirable. Therefore Baptism does not remit the debt of punishment.

On the contrary, Ambrose, commenting on Rom. xi. 29, *The gifts and the calling of God are without repentance*, says: *The grace of God in Baptism remits all gratis.*

I answer that, As stated above (Q. XLIX., A. 3 *ad* 2;

Q. LXVIII., AA. 1, 4, 5) by Baptism a man is incorporated in the Passion and death of Christ, according to Rom vi. 8: *If we be dead with Christ, we believe that we shall live also together with Christ.* Hence it is clear that the Passion of Christ is communicated to every baptized person, so that he is healed just as if he himself had suffered and died. Now Christ's Passion, as stated above (Q. LXVIII., A. 5), is a sufficient satisfaction for all the sins of all men. Consequently he who is baptized, is freed from the debt of all punishment due to him for his sins, just as if he himself had offered sufficient satisfaction for all his sins.

Reply Obj. 1. Since the pains of Christ's Passion are communicated to the person baptized, inasmuch as he is made a member of Christ, just as if he himself had borne those pains, his sins are set in order by the pains of Christ's Passion.

Reply Obj. 2. Water not only cleanses but also refreshes. And thus by refreshing it signifies the remission of the debt of punishment, just as by cleansing it signifies the washing away of guilt.

Reply Obj. 3. In punishments inflicted by a human tribunal, we have to consider not only what punishment a man deserves in respect of God, but also to what extent he is indebted to men who are hurt and scandalized by another's sin. Consequently, although a murderer is freed by Baptism from his debt of punishment in respect of God, he remains, nevertheless, in debt to men; and it is right that they should be edified at his punishment, since they were scandalized at his sin. But the sovereign may remit the penalty to suchlike out of kindness.

Third Article.

whether baptism should take away the penalties of sin that belong to this life?

We proceed thus to the Third Article:—

Objection 1. It seems that Baptism should take away the penalties of sin that belong to this life. For as the Apostle

says (Rom. v. 15), the gift of Christ is farther-reaching than the sin of Adam. But through Adam's sin, as the Apostle says (*ibid.* 12), *death entered into this world*, and, consequently, all the other penalties of the present life. Much more, therefore, should man be freed from the penalties of the present life, by the gift of Christ which is received in Baptism.

Obj. 2. Further, Baptism takes away the guilt of both original and actual sin. Now it takes away the guilt of actual sin in such a way as to free man from all debt of punishment resulting therefrom. Therefore it also frees man from the penalties of the present life, which are a punishment of original sin.

Obj. 3. Further, if the cause be removed, the effect is removed. But the cause of these penalties is original sin, which is taken away by Baptism. Therefore suchlike penalties should not remain.

On the contrary, On Rom. vi. 6, *that the body of sin may be destroyed*, a gloss says: *The effect of Baptism is that the old man is crucified, and the body of sin destroyed, not as though the living flesh of man were delivered by the destruction of that concupiscence with which it has been bespattered from its birth; but that it may not hurt him, when dead, though it was in him when he was born.* Therefore for the same reason neither are the other penalties taken away by Baptism.

I answer that, Baptism has the power to take away the penalties of the present life: yet it does not take them away during the present life, but by its power they will be taken away from the just in the resurrection, when *this mortal hath put on immortality* (1 Cor. xv. 54). And this is reasonable. First, because, by Baptism, man is incorporated in Christ, and is made His member, as stated above (A. 3; Q. LXVIII., A. 5). Consequently it is fitting that what takes place in the Head should take place also in the member incorporated. Now, from the very beginning of His conception Christ was *full of grace and truth*, yet He had a passible body, which through His Passion and death was raised up to a life of glory. Wherefore a Christian receives

grace in Baptism, as to his soul; but he retains a passible body, so that he may suffer for Christ therein: yet at length he will be raised up to a life of impassibility. Hence the Apostle says (Rom. viii. 11): *He that raised up Jesus Christ from the dead, shall quicken also our* (Vulg.,—*your*) *mortal bodies, because of His Spirit that dwelleth in us* (Vulg.,—*you*) *:* and further on in the same chapter (ver. 17): *Heirs indeed of God, and joint heirs with Christ : yet so, if we suffer with Him, that we may be also glorified with Him.*

Secondly, this is suitable for our spiritual training: namely, in order that, by fighting against concupiscence and other defects to which he is subject, man may receive the crown of victory. Wherefore on Rom. vi. 6, *that the body of sin may be destroyed*, a gloss says: *If a man after Baptism live in the flesh, he has concupiscence to fight against, and to conquer by God's help.* In sign of which it is written (Judg. iii. 1, 2): *These are the nations which the Lord left, that by them He might instruct Israel . . . that afterwards their children might learn to fight with their enemies, and to be trained up to war.*

Thirdly, this was suitable, lest men might seek to be baptized for the sake of impassibility in the present life, and not for the sake of the glory of life eternal. Wherefore the Apostle says (1 Cor. xv. 19): *If in this life only we have hope in Christ, we are of all men most miserable.*

Reply Obj. 1. As a gloss says on Rom. vi. 6, *that we may serve sin no longer,—Like a man who, having captured a redoubtable enemy, slays him not forthwith, but suffers him to live for a little time in shame and suffering ; so did Christ first of all fetter our punishment, but at a future time He will destroy it.*

Reply Obj. 2. As the gloss says on the same passage (*cf. ad* 1), *the punishment of sin is twofold, the punishment of hell, and temporal punishment. Christ entirely abolished the punishment of hell, so that those who are baptized and truly repent, should not be subject to it. He did not, however, altogether abolish temporal punishment yet awhile ; for hunger, thirst, and death still remain. But He overthrew its kingdom*

and power in the sense that man should no longer be in fear of them: *and at length He will altogether exterminate it at the last day.*

Reply Obj. 3. As we stated in the Second Part (I.-II., Q. LXXXI., A. 1; Q. LXXXII., A. 1 *ad* 2) original sin spread in this way, that at first the person infected the nature, and afterwards the nature infected the person. Whereas Christ in reverse order at first repairs what regards the person, and afterwards will simultaneously repair what pertains to the nature in all men. Consequently by Baptism He takes away from man forthwith the guilt of original sin and the punishment of being deprived of the heavenly vision. But the penalties of the present life, such as death, hunger, thirst, and the like, pertain to the nature, from the principles of which they arise, inasmuch as it is deprived of original justice. Therefore these defects will not be taken away until the ultimate restoration of nature through the glorious resurrection.

FOURTH ARTICLE.

WHETHER GRACE AND VIRTUES ARE BESTOWED ON MAN BY BAPTISM?

We proceed thus to the Fourth Article:—

Objection 1. It seems that grace and virtues are not bestowed on man by Baptism. Because, as stated above (Q. LXII., A. 1 *ad* 1), the Sacraments of the New Law *effect what they signify.* But the baptismal cleansing signifies the cleansing of the soul from guilt, and not the fashioning of the soul with grace and virtues. Therefore it seems that grace and virtues are not bestowed on man by Baptism.

Obj. 2. Further, one does not need to receive what one has already acquired. But some approach Baptism who have already grace and virtues: thus we read (Acts x. 1, 2): *There was a certain man in Cesarea, named Cornelius, a centurion of that which is called the Italian band, a religious man and fearing God;* who, nevertheless, was afterwards

baptized by Peter. Therefore grace and virtues are not bestowed by Baptism.

Obj. 3. Further, virtue is a habit: which is defined as a *quality not easily removed, by which one may act easily and pleasurably.* But after Baptism man retains proneness to evil which removes virtue; and experiences difficulty in doing good, in which the act of virtue consists. Therefore man does not acquire grace and virtue in Baptism.

On the contrary, The Apostle says (Tit. iii. 5, 6): *He saved us by the laver of regeneration,—i.e.,* 'by Baptism,'—*and renovation of the Holy Ghost, Whom He hath poured forth upon us abundantly,—i.e.,* 'unto the remission of sins and the fulness of virtues,' as a gloss expounds. Therefore the grace of the Holy Ghost and the fulness of virtues are given in Baptism.

I answer that, As Augustine says in the book on Infant Baptism (*De Pecc. Merit. et Remiss.* i.) *the effect of Baptism is that the baptized are incorporated in Christ as His members.* Now the fulness of grace and virtues flows from Christ the Head to all His members, according to John i. 16: *Of His fulness we all have received.* Hence it is clear that man receives grace and virtues in Baptism.

Reply Obj. 1. As the baptismal water by its cleansing signifies the washing away of guilt, and by its refreshment the remission of punishment, so by its natural clearness it signifies the splendour of grace and virtues.

Reply Obj. 2. As stated above (A. 1 *ad* 2; Q. LXVIII., A. 2) man receives the forgiveness of sins before Baptism in so far as he has Baptism of desire, explicitly or implicitly; and yet when he actually receives Baptism, he receives a fuller remission, as to the remission of the entire punishment. So also before Baptism Cornelius and others like him receive grace and virtues through their faith in Christ and their desire for Baptism, implicit or explicit: but afterwards when baptized, they receive a yet greater fulness of grace and virtues. Hence in Ps. xxii. 2, *He hath brought me up on the water of refreshment,* a gloss says: *He has brought us up by an increase of virtue and good deeds in Baptism.*

Reply Obj. 3. Difficulty in doing good and proneness to evil are in the baptized, not through their lacking the habits of the virtues, but through concupiscence which is not taken away in Baptism. But just as concupiscence is diminished by Baptism, so as not to enslave us, so also are both the aforesaid defects diminished, so that man be not overcome by them.

FIFTH ARTICLE.

WHETHER CERTAIN ACTS OF THE VIRTUES ARE FITTINGLY SET DOWN AS EFFECTS OF BAPTISM, TO WIT,—INCORPORATION IN CHRIST, ENLIGHTENMENT, AND FRUITFULNESS?

We proceed thus to the Fifth Article:—

Objection 1. It seems that certain acts of the virtues are unfittingly set down as effects of Baptism, to wit,—*incorporation in Christ, enlightenment, and fruitfulness.* For Baptism is not given to an adult, except he believe; according to Mark xvi. 16: *He that believeth and is baptized, shall be saved.* But it is by faith that man is incorporated in Christ, according to Eph. iii. 17: *That Christ may dwell by faith in your hearts.* Therefore no one is baptized except he be already incorporated in Christ. Therefore incorporation with Christ is not the effect of Baptism.

Obj. 2. Further, enlightenment is caused by teaching, according to Eph. iii. 8, 9: *To me the least of all the saints, is given this grace, . . . to enlighten all men,* etc. But teaching by the catechism precedes Baptism. Therefore it is not the effect of Baptism.

Obj. 3. Further, fruitfulness pertains to active generation. But a man is regenerated spiritually by Baptism. Therefore fruitfulness is not an effect of Baptism.

On the contrary, Augustine says in the book on Infant Baptism (*De Pecc. Merit. et Remiss.* i.) that *the effect of Baptism is that the baptized are incorporated in Christ.* And Dionysius (*Eccl. Hier.* ii.) ascribes enlightenment to Baptism. And on Ps. xxii. 2, *He hath brought me up on the water*

of refreshment, a gloss says that *the sinner's soul, sterilized by drought, is made fruitful by Baptism.*

I answer that, By Baptism man is born again unto the spiritual life, which is proper to the faithful of Christ, as the Apostle says (Gal. ii. 20): *And that I live now in the flesh; I live in the faith of the Son of God.* Now life is only in those members that are united to the head, from which they derive sense and movement. And therefore it follows of necessity that by Baptism man is incorporated in Christ, as one of His members.—Again, just as the members derive sense and movement from the material head, so from their spiritual Head, *i.e.*, Christ, do His members derive spiritual sense consisting in the knowledge of truth, and spiritual movement which results from the instinct of grace. Hence it is written (John i. 14, 16): *We have seen Him . . . full of grace and truth; and of His fulness we all have received.* And it follows from this that the baptized are enlightened by Christ as to the knowledge of truth, and made fruitful by Him with the fruitfulness of good works by the infusion of grace.

Reply Obj. 1. Adults who already believe in Christ are incorporated in Him mentally. But afterwards, when they are baptized, they are incorporated in Him, corporally, as it were, *i.e.*, by the visible sacrament; without the desire of which they could not have been incorporated in Him even mentally.

Reply Obj. 2. The teacher enlightens outwardly and ministerially by catechizing: but God enlightens the baptized inwardly, by preparing their hearts for the reception of the doctrines of truth, according to John vi. 45: *It is written in the prophets: . . . They shall all be taught of God.*

Reply Obj. 3. The fruitfulness which is ascribed as an effect of Baptism is that by which man brings forth good works; not that by which he begets others in Christ, as the Apostle says (1 Cor. iv. 15): *In Christ Jesus by the Gospel I have begotten you.*

SIXTH ARTICLE.

WHETHER CHILDREN RECEIVE GRACE AND VIRTUES IN BAPTISM?

We proceed thus to the Sixth Article :—

Objection 1. It seems that children do not receive grace and virtues in Baptism. For grace and virtues are not possessed without faith and charity. But faith, as Augustine says (*Ep.* xcviii.), *depends on the will of the believer :* and in like manner charity depends on the will of the lover. Now children have not the use of the will, and consequently they have neither faith nor charity. Therefore children do not receive grace and virtues in Baptism.

Obj. 2. Further, on John xiv. 12, *Greater than these shall he do*, Augustine says that in order for the ungodly to be made righteous *Christ worketh in him, but not without him.* But a child, through not having the use of free-will, does not co-operate with Christ unto its justification: indeed at times it does its best to resist. Therefore it is not justified by grace and virtues.

Obj. 3. Further, it is written (Rom. iv. 5): *To him that worketh not, yet believing in Him that justifieth the ungodly, his faith is reputed to justice according to the purpose of the grace of God.* But a child believeth not *in Him that justifieth the ungodly.* Therefore a child receives neither sanctifying grace nor virtues.

Obj. 4. Further, what is done with a carnal intention does not seem to have a spiritual effect. But sometimes children are taken to Baptism with a carnal intention, to wit, that their bodies may be healed. Therefore they do not receive the spiritual effect consisting in grace and virtue.

On the contrary, Augustine says (*Enchirid.* lii.): *When little children are baptized, they die to that sin which they contracted in birth : so that to them also may be applied the words : 'We are buried together with Him by Baptism unto death' :* (and he continues thus) *that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.'*

Now newness of life is through grace and virtues. Therefore children receive grace and virtues in Baptism.

I answer that, Some of the early writers held that children do not receive grace and virtues in Baptism, but that they receive the imprint of the character of Christ, by the power of which they receive grace and virtue when they arrive at the perfect age. But this is evidently false, for two reasons. First, because children, like adults, are made members of Christ in Baptism; hence they must, of necessity, receive an influx of grace and virtues from the Head. Secondly, because, if this were true, children that die after Baptism, would not come to eternal life; since according to Rom. vi. 23, *the grace of God is life everlasting*. And consequently Baptism would not have profited them unto salvation.

Now the source of their error was that they did not recognize the distinction between habit and act. And so, seeing children to be incapable of acts of virtue, they thought that they had no virtues at all after Baptism. But this inability of children to act is not due to the absence of habits, but to an impediment on the part of the body: thus also when a man is asleep, though he may have the habits of virtue, yet is he hindered from virtuous acts through being asleep.

Reply Obj. 1. Faith and charity depend on man's will, yet so that the habits of these and other virtues require the power of the will which is in children; whereas acts of virtue require an act of the will, which is not in children. In this sense Augustine says in the book on Infant Baptism (*loc. cit.* in *Obj.* 1): *The little child is made a believer, not as yet by that faith which depends on the will of the believer, but by the sacrament of faith itself*, which causes the habit of faith.

Reply Obj. 2. As Augustine says in his book on Charity (*Ep. Joan. ad Parth.* iii.), *no man is born of water and the Holy Ghost unwillingly*, which is to be understood not of little children but of adults. In like manner we are to understand as applying to adults, that man *without himself is not justified* by Christ. Moreover, if little children who are about to be baptized resist as much as they can, *this is not*

imputed to them, since so little do they know what they do, that they seem not to do it at all: as Augustine says in a book on the Presence of God, addressed to Dardanus (*Ep.* clxxxvii.).

Reply Obj. 3. As Augustine says (*Serm.* clxxvi.): *Mother Church lends other feet to the little children that they may come; another heart that they may believe; another tongue that they may confess.* So that children believe, not by their own act, but by the faith of the Church, which is applied to them:—by the power of which faith, grace and virtues are bestowed on them.

Reply Obj. 4. The carnal intention of those who take children to be baptized does not hurt the latter, as neither does one's sin hurt another, unless he consent. Hence Augustine says in his letter to Boniface (*Ep.* xcviii.): *Be not disturbed because some bring children to be baptized, not in the hope that they may be born again to eternal life by the spiritual grace, but because they think it to be a remedy whereby they may preserve or recover health. For they are not deprived of regeneration, through not being brought for this intention.*

SEVENTH ARTICLE.

WHETHER THE EFFECT OF BAPTISM IS TO OPEN THE GATES OF THE HEAVENLY KINGDOM?

We proceed thus to the Seventh Article:—

Objection 1. It seems that it is not the effect of Baptism, to open the gates of the heavenly kingdom. For what is already opened needs no opening. But the gates of the heavenly kingdom were opened by Christ's Passion: hence it is written (Apoc. iv. 1): *After these things I looked and behold (a great) door was opened in heaven.* Therefore it is not the effect of Baptism, to open the gates of the heavenly kingdom.

Obj. 2. Further, Baptism has had its effects ever since it was instituted. But some were baptized with Christ's Baptism, before His Passion, according to John iii. 22, 26: and if they had died then, the gates of the heavenly kingdom would not have been opened to them, since none entered

therein before Christ, according to Mich. ii. 13: *He went up* (Vulg.,—*shall go up*) *that shall open the way before them.* Therefore it is not the effect of Baptism, to open the gates of the heavenly kingdom.

Obj. 3. Further, the baptized are still subject to death and the other penalties of the present life, as stated above (A. 3). But entrance to the heavenly kingdom is opened to none that are subject to punishment: as is clear in regard to those who are in purgatory. Therefore it is not the effect of Baptism, to open the gates of the heavenly kingdom.

On the contrary, On Luke iii. 21, *Heaven was opened,* the gloss of Bede says: *We see here the power of Baptism; from which when a man comes forth, the gates of the heavenly kingdom are opened unto him.*

I answer that, To open the gates of the heavenly kingdom is to remove the obstacle that prevents one from entering therein. Now this obstacle is guilt and the debt of punishment. But it has been shown above (AA. 1, 2) that all guilt and also all debt of punishment are taken away by Baptism. It follows, therefore, that the effect of Baptism is to open the gates of the heavenly kingdom.

Reply Obj. 1. Baptism opens the gates of the heavenly kingdom to the baptized in so far as it incorporates them in the Passion of Christ, by applying its power to man.

Reply Obj. 2. When Christ's Passion was not as yet consummated actually but only in the faith of believers, Baptism proportionately caused the gates to be opened, not in fact but in hope. For the baptized who died then looked forward, with a sure hope, to enter the heavenly kingdom.

Reply Obj. 3. The baptized are subject to death and the penalties of the present life, not by reason of a personal debt of punishment, but by reason of the state of their nature. And therefore this is no bar to their entrance to the heavenly kingdom, when death severs the soul from the body; since they have paid, as it were, the debt of nature.

EIGHTH ARTICLE.

WHETHER BAPTISM HAS AN EQUAL EFFECT IN ALL?

We proceed thus to the Eighth Article:—

Objection 1. It seems that Baptism has not an equal effect in all. For the effect of Baptism is to remove guilt. But in some it takes away more sins than in others; for in children it takes away only original sins, whereas in adults it takes away actual sins, in some many, in others few. Therefore Baptism has not an equal effect in all.

Obj. 2. Further, grace and virtues are bestowed on man by Baptism. But some, after Baptism, seem to have more grace and more perfect virtue than others who have been baptized. Therefore Baptism has not an equal effect in all.

Obj. 3. Further, nature is perfected by grace, as matter by form. But a form is received into matter according to its capacity. Therefore, since some of the baptized, even children, have greater capacity for natural gifts than others have, it seems that some receive greater grace than others.

Obj. 4. Further, in Baptism some receive not only spiritual, but also bodily health; thus Constantine was cleansed in Baptism from leprosy. But all the infirm do not receive bodily health in Baptism. Therefore it has not an equal effect in all.

On the contrary, It is written (Eph. iv. 5): *One Faith, one Baptism.* But a uniform cause has a uniform effect. Therefore Baptism has an equal effect in all.

I answer that, The effect of Baptism is twofold, the essential effect, and the accidental. The essential effect of Baptism is that for which Baptism was instituted, namely, the begetting of men unto spiritual life. Therefore, since all children are equally disposed to Baptism, because they are baptized not in their own faith, but in that of the Church, they all receive an equal effect in Baptism. Whereas adults, who approach Baptism in their own faith, are not equally disposed to Baptism; for some approach thereto

with greater, some with less, devotion. And therefore some receive a greater, some a smaller share of the grace of newness; just as from the same fire, he receives more heat who approaches nearest to it, although the fire, as far as it is concerned, sends forth its heat equally to all.

But the accidental effect of Baptism, is that to which Baptism is not ordained, but which the Divine power produces miraculously in Baptism: thus on Rom. vi. 6, *that we may serve sin no longer*, a gloss says: *this is not bestowed in Baptism, save by an ineffable miracle of the Creator, so that the law of sin, which is in our members, be absolutely destroyed.* And suchlike effects are not equally received by all the baptized, even if they approach with equal devotion: but they are bestowed according to the ordering of Divine providence.

Reply Obj. 1. The least baptismal grace suffices to blot out all sins. Wherefore that in some more sins are loosed than in others is not due to the greater efficacy of Baptism, but to the condition of the recipient: for in each one it looses whatever it finds.

Reply Obj. 2. That greater or lesser grace appears in the baptized, may occur in two ways. First, because one receives greater grace in Baptism than another, on account of his greater devotion, as stated above. Secondly, because, though they receive equal grace, they do not make an equal use of it, but one applies himself more to advance therein, while another by his negligence baffles grace.

Reply Obj. 3. The various degrees of capacity in men arise, not from a variety in the mind which is renewed by Baptism (since all men, being of one species, are of one form), but from the diversity of bodies. But it is otherwise with the angels, who differ in species. And therefore gratuitous gifts are bestowed on the angels according to their diverse capacity for natural gifts, but not on men.

Reply Obj. 4. Bodily health is not the essential effect of Baptism, but a miraculous work of Divine providence.

NINTH ARTICLE.

WHETHER INSINCERITY HINDERS THE EFFECT OF BAPTISM?

We proceed thus to the Ninth Article :—

Objection 1. It seems that insincerity does not hinder the effect of Baptism. For the Apostle says (Gal. iii. 27): *As many of you as have been baptized in Christ Jesus, have put on Christ.* But all that receive the Baptism of Christ, are baptized in Christ. Therefore they all put on Christ: and this is to receive the effect of Baptism. Consequently insincerity does not hinder the effect of Baptism.

Obj. 2. Further, the Divine power which can change man's will to that which is better, works in Baptism. But the effect of the efficient cause cannot be hindered by that which can be removed by that cause. Therefore insincerity cannot hinder the effect of Baptism.

Obj. 3. Further, the effect of Baptism is grace, to which sin is in opposition. But many other sins are more grievous than insincerity, which are not said to hinder the effect of Baptism. Therefore neither does insincerity.

On the contrary, It is written (Wisd. i. 5): *The Holy Spirit of discipline will flee from the deceitful.* But the effect of Baptism is from the Holy Ghost. Therefore insincerity hinders the effect of Baptism.

I answer that, As Damascene says (*De Fide Orthod.* ii.), *God does not compel man to be righteous.* Consequently in order that a man be justified by Baptism, his will must needs embrace both Baptism and the baptismal effect. Now, a man is said to be insincere by reason of his will being in contradiction with either Baptism or its effect. For, according to Augustine (*De Bapt. cont. Donat.* vii.), a man is said to be insincere, in four ways: first, because he does not believe, whereas Baptism is the sacrament of Faith; secondly, through scorning the sacrament itself; thirdly, through observing a rite which differs from that prescribed by the Church in conferring the sacrament; fourthly, through approaching the sacrament without devotion.

Wherefore it is manifest that insincerity hinders the effect of Baptism.

Reply Obj. 1. *To be baptized in Christ*, may be taken in two ways. First, *in Christ, i.e., in conformity with Christ.* And thus whoever is baptized in Christ so as to be conformed to Him by Faith and Charity, puts on Christ by grace.—Secondly, a man is said to be baptized in Christ, in so far as he receives Christ's sacrament. And thus all put on Christ, through being configured to Him by the character, but not through being conformed to Him by grace.

Reply Obj. 2. When God changes man's will from evil to good, man does not approach with insincerity. But God does not always do this. Nor is this the purpose of the sacrament, that an insincere man be made sincere; but that he who comes in sincerity, be justified.

Reply Obj. 3. A man is said to be insincere who makes a show of willing what he wills not. Now whoever approaches Baptism, by that very fact makes a show of having right faith in Christ, of veneration for this sacrament, and of wishing to conform to the Church, and to renounce sin. Consequently, to whatever sin a man wishes to cleave, if he approach Baptism, he approaches insincerely, which is the same as to approach without devotion. But this must be understood of mortal sin, which is in opposition to grace: but not of venial sin. Consequently, here insincerity includes, in a way, every sin.

Tenth Article.

whether baptism produces its effect when the insincerity ceases?

We proceed thus to the Tenth Article :—

Objection 1. It seems that Baptism does not produce its effect, when the insincerity ceases. For a dead work, which is void of charity, can never come to life. But he who approaches Baptism insincerely, receives the sacrament without charity. Therefore it can never come to life so as to bestow grace.

Obj. 2. Further, insincerity seems to be stronger than Baptism, because it hinders its effect. But the stronger is not removed by the weaker. Therefore the sin of insincerity cannot be taken away by Baptism which has been hindered by insincerity. And thus Baptism will not receive its full effect, which is the remission of all sins.

Obj. 3. Further, it may happen that a man approach Baptism insincerely, and afterwards commit a number of sins. And yet these sins will not be taken away by Baptism; because Baptism washes away past, not future, sins. Such a Baptism, therefore, will never have its effect, which is the remission of all sins.

On the contrary, Augustine says (*De Bapt. cont. Donat.* i.): *Then does Baptism begin to have its salutary effect, when truthful confession takes the place of that insincerity which hindered sins from being washed away, so long as the heart persisted in malice and sacrilege.*

I answer that, As stated above (Q. LXVI., A. 9), Baptism is a spiritual regeneration. Now when a thing is generated, it receives together with the form, the form's effect, unless there be an obstacle; and when this is removed, the form of the thing generated produces its effect: thus at the same time as a weighty body is generated, it has a downward movement, unless something prevent this; and when the obstacle is removed, it begins forthwith to move downwards. In like manner when a man is baptized, he receives the character, which is like a form; and he receives in consequence its proper effect, which is grace whereby all his sins are remitted. But this effect is sometimes hindered by insincerity. Wherefore, when this obstacle is removed by Penance, Baptism forthwith produces its effect.

Reply Obj. 1. The sacrament of Baptism is the work of God, not of man. Consequently, it is not dead in the man, who being insincere, is baptized without charity.

Reply Obj. 2. Insincerity is not removed by Baptism but by Penance: and when it is removed, Baptism takes away all guilt, and all debt of punishment due to sins, whether committed before Baptism, or even co-existent with Baptism.

Hence Augustine says (*loc. cit.*): *Yesterday is blotted out, and whatever remains over and above, even the very last hour and moment preceding Baptism, the very moment of Baptism. But from that moment forward he is bound by his obligations.* And so both Baptism and Penance concur in producing the effect of Baptism, but Baptism as the direct efficient cause, Penance as the indirect cause, *i.e.*, as removing the obstacle.

Reply Obj. 3. The effect of Baptism is to take away not future, but present and past sins. And consequently, when the insincerity passes away, subsequent sins are indeed remitted, but by Penance, not by Baptism. Wherefore they are not remitted, like the sins which preceded Baptism, as to the whole debt of punishment.

QUESTION LXX.

OF CIRCUMCISION.

(*In Four Articles.*)

We have now to consider things that are preparatory to Baptism: and (1) that which preceded Baptism, viz., Circumcision, (2) those which accompany Baptism, viz., Catechism and Exorcism.

Concerning the first there are four points of inquiry: (1) Whether circumcision was a preparation for, and a figure of, Baptism? (2) Its institution. (3) Its rite. (4) Its effect.

First Article.

WHETHER CIRCUMCISION WAS A PREPARATION FOR, AND A FIGURE OF BAPTISM?

We proceed thus to the First Article :—

Objection 1. It seems that circumcision was not a preparation for, and a figure of Baptism. For every figure has some likeness to that which it foreshadows. But circumcision has no likeness to Baptism. Therefore it seems that it was not a preparation for, and a figure of Baptism.

Obj. 2. Further, the Apostle, speaking of the Fathers of old, says (1 Cor. x. 2), that *all were baptized in the cloud, and in the sea :* but not that they were baptized in circumcision. Therefore the protecting pillar of a cloud, and the crossing of the Red Sea, rather than circumcision, were a preparation for, and a figure of Baptism.

Obj. 3. Further, it was stated above (Q. XXXVIII., AA. 1, 3) that the baptism of John was a preparation for Christ's. Consequently, if circumcision was a preparation

for, and a figure of Christ's Baptism, it seems that John's baptism was superfluous: which is unseemly. Therefore circumcision was not a preparation for, and a figure of Baptism.

On the contrary, The Apostle says (*Coloss.* ii. 11, 12): *You are circumcised with circumcision, not made by hand in despoiling the body of the flesh, but in the circumcision of Christ, buried with Him in Baptism.*

I answer that, Baptism is called the Sacrament of Faith; in so far, to wit, as in Baptism man makes a profession of faith, and by Baptism is aggregated to the congregation of the faithful. Now our faith is the same as that of the Fathers of old, according to the Apostle (2 Cor. iv. 13): *Having the same spirit of faith . . . we . . . believe.* But circumcision was a protestation of faith; wherefore by circumcision also men of old were aggregated to the body of the faithful. Consequently, it is manifest that circumcision was a preparation for Baptism and a figure thereof, forasmuch as *all things happened* to the Fathers of old *in figure* (1 Cor. x. 11); just as their faith regarded things to come.

Reply Obj. 1. Circumcision was like Baptism as to the spiritual effect of the latter. For just as circumcision removed a carnal pellicule, so Baptism despoils man of carnal behaviour.

Reply Obj. 2. The protecting pillar of cloud and the crossing of the Red Sea were indeed figures of our Baptism, whereby we are born again of water, signified by the Red Sea; and of the Holy Ghost, signified by the pillar of cloud: yet man did not make, by means of these, a profession of faith, as by circumcision: so that these two things were figures but not sacraments. But circumcision was a sacrament, and a preparation for Baptism; although less clearly figurative of Baptism, as to externals, than the aforesaid. And for this reason the Apostle mentions them rather than circumcision.

Reply Obj. 3. John's baptism was a preparation for Christ's, as to the act done: but circumcision, as to the profession of faith, which is required in Baptism, as stated above.

SECOND ARTICLE.

WHETHER CIRCUMCISION WAS INSTITUTED IN A FITTING MANNER?

We proceed thus to the Second Article :—

Objection 1. It seems that circumcision was instituted in an unfitting manner. For as stated above (A. 1) a profession of faith was made in circumcision. But none could ever be delivered from the first man's sin, except by faith in Christ's Passion, according to Rom. iii. 25: *Whom God hath proposed to be a propitiation, through faith in His blood.* Therefore circumcision should have been instituted forthwith after the first man's sin, and not at the time of Abraham.

Obj. 2. Further, in circumcision man made profession of keeping the Old Law, just as in Baptism he makes profession of keeping the New Law; wherefore the Apostle says (Gal. v. 3): *I testify . . . to every man circumcising himself, that he is a debtor to do the whole Law.* But the observance of the Law was not promulgated at the time of Abraham, but rather at the time of Moses. Therefore it was unfitting for circumcision to be instituted at the time of Abraham.

Obj. 3. Further, circumcision was a figure of, and a preparation for, Baptism. But Baptism is offered to all nations, according to Matth. xxviii. 19: *Going . . . teach ye all nations, baptizing them.* Therefore circumcision should have been instituted as binding, not the Jews only, but also all nations.

Obj. 4. Further, carnal circumcision should correspond to spiritual circumcision, as the shadow to the reality. But spiritual circumcision which is of Christ, regards indifferently both sexes, since *in Christ Jesus there is neither male nor female,* as is written Coloss. iii. (Gal. iii. 28).* Therefore the institution of circumcision which concerns only males, was unfitting.

* See note on I., Q. XCIII., A. 6.

On the contrary, We read (Gen. xvii.) that circumcision was instituted by God, Whose *works are perfect* (Deut. xxxii. 4).

I answer that, As stated above (A. 1) circumcision was a preparation for Baptism, inasmuch as it was a profession of faith in Christ, which we also profess in Baptism. Now among the Fathers of old, Abraham was the first to receive the promise of the future birth of Christ, when it was said to him: *In thy seed shall all the nations of the earth be blessed* (Gen. xxii. 18). Moreover, he was the first to cut himself off from the society of unbelievers, in accordance with the commandment of the Lord, Who said to him (Gen. xiii. 1): *Go forth out of thy country and from thy kindred.* Therefore circumcision was fittingly instituted in the person of Abraham.

Reply Obj. 1. Immediately after the sin of our first parent, on account of the knowledge possessed by Adam, who was fully instructed about Divine things, both faith and natural reason flourished in man to such an extent, that there was no need for any signs of faith and salvation to be prescribed to him, but each one was wont to make protestation of his faith, by outward signs of his profession, according as he thought best. But about the time of Abraham faith was on the wane, many being given over to idolatry. Moreover, by the growth of carnal concupiscence natural reason was clouded even in regard to sins against nature. And therefore it was fitting that then, and not before, circumcision should be instituted, as a profession of faith and a remedy against carnal concupiscence.

Reply Obj. 2. The observance of the Law was not to be promulgated until the people were already gathered together: because the law is ordained to the public good, as we have stated in the Second Part (I.-II., Q. XC., A. 2). Now it behoved the body of the faithful to be gathered together by a sensible sign, which is necessary in order that men be united together in any religion, as Augustine says (*Cont. Faust.* xix.). Consequently, it was necessary for circumcision to be instituted before the giving of the Law.

Those Fathers, however, who lived before the Law, taught their families concerning Divine things by way of paternal admonition. Hence the Lord said of Abraham (Gen. xviii. 19): *I know that he will command his children, and his household after him to keep the way of the Lord.*

Reply Obj. 3. Baptism contains in itself the perfection of salvation, to which God calls all men, according to 1 Tim. ii. 4: *Who will have all men to be saved.* Wherefore Baptism is offered to all nations. On the other hand, circumcision did not contain the perfection of salvation, but signified it as to be achieved by Christ, Who was to be born of the Jewish nation. For this reason circumcision was given to that nation alone.

Reply Obj. 4. The institution of circumcision is as a sign of Abraham's faith, who believed that himself would be the father of Christ Who was promised to him: and for this reason it was suitable that it should be for males only. Again, original sin, against which circumcision was specially ordained, is contracted from the father, not from the mother, as was stated in the Second Part (I.-II., Q. LXXXI., A. 5). But Baptism contains the power of Christ, Who is the universal cause of salvation for all, and is *The Remission of all sins* (Post-Communion, Tuesday in Whitweek).

THIRD ARTICLE.

WHETHER THE RITE OF CIRCUMCISION WAS FITTING?

We proceed thus to the Third Article:—

Objection 1. It seems that the rite of circumcision was unfitting. For circumcision, as stated above (AA. 1, 2), was a profession of faith. But faith is in the apprehensive power, whose operations appear mostly in the head. Therefore the sign of circumcision should have been conferred on the head rather than on the virile member.

Obj. 2. Further, in the sacraments we make use of such things as are in more frequent use; for instance, water, which is used for washing, and bread, which we use for nourishment. But, in cutting, we use an iron knife more

commonly than a stone knife. Therefore circumcision should not have been performed with a stone knife.

Obj. 3. Further, just as Baptism was instituted as a remedy against original sin, so also was circumcision, as Bede says (*Hom. in Circum.*). But now Baptism is not put off until the eighth day, lest children should be in danger of loss on account of original sin, if they should die before being baptized. On the other hand, sometimes Baptism is put off until after the eighth day. Therefore the eighth day should not have been fixed for circumcision, but this day should have been anticipated, just as sometimes it was deferred.

On the contrary, The aforesaid rite of circumcision is fixed by a gloss on Rom. iv. 11: *And he received the sign of circumcision.*

I answer that, As stated above (A. 2), circumcision was established, as a sign of faith, by God *of* Whose *wisdom there is no number* (Ps. cxlvi. 5). Now to determine suitable signs is a work of wisdom. Consequently, it must be allowed that the rite of circumcision was fitting.

Reply Obj. 1. It was fitting for circumcision to be performed on the virile member. First, because it was a sign of that faith whereby Abraham believed that Christ would be born of his seed. Secondly, because it was to be a remedy against original sin, which is contracted through the act of generation. Thirdly, because it was ordained as a remedy for carnal concupiscence, which thrives principally in those members, by reason of the abundance of venereal pleasure.

Reply Obj. 2. A stone knife was not essential to circumcision. Wherefore we do not find that an instrument of this description is required by any divine precept; nor did the Jews, as a rule, make use of such a knife for circumcision; indeed, neither do they now. Nevertheless, certain well-known circumcisions are related as having been performed with a stone knife, thus (Exod. iv. 25) we read that *Sephora took a very sharp stone, and circumcised the foreskin of her son,* and (Jos. v. 2): *Make thee knives of stone, and circumcise the second time the children of Israel.* Which signified that

spiritual circumcision would be done by Christ, of Whom it is written (1 Cor. x. 4): *Now the rock was Christ.*

Reply Obj. 3. The eighth day was fixed for circumcision: first, because of the mystery; since, Christ, by taking away from the elect, not only guilt but also all penalties, will perfect the spiritual circumcision, in the eighth age (which is the age of those that rise again), as it were, on the eighth day.—Secondly, on account of the tenderness of the infant before the eighth day. Wherefore even in regard to other animals it is prescribed (Lev. xxii. 27): *When a bullock, or a sheep, or a goat, is brought forth, they shall be seven days under the udder of their dam: but the eighth day, and thenceforth, they may be offered to the Lord.*

Moreover, the eighth day was necessary for the fulfilment of the precept; so that, to wit, those who delayed beyond the eighth day, sinned, even though it were the sabbath, according to John vii. 23: (*If*) *a man receives circumcision on the sabbath-day, that the Law of Moses may not be broken.* But it was not necessary for the validity of the sacrament: because if anyone delayed beyond the eighth day, they could be circumcised afterwards.

Some also say that in imminent danger of death, it was allowable to anticipate the eighth day.—But this cannot be proved either from the authority of Scripture or from the custom of the Jews. Wherefore it is better to say with Hugh of St. Victor (*De Sacram.* i.) that the eighth day was never anticipated for any motive, however urgent. Hence on Prov. iv. 3: *I was . . . an only son in the sight of my mother*, a gloss says, that Bersabee's other baby boy did not count because through dying before the eighth day it received no name; and consequently neither was it circumcised.

FOURTH ARTICLE.

WHETHER CIRCUMCISION BESTOWED SANCTIFYING GRACE?

We proceed thus to the Fourth Article:—

Objection 1. It seems that circumcision did not bestow sanctifying grace. For the Apostle says (Gal. ii. 21): *If*

justice be by the Law, then Christ died in vain, i.e., without cause. But circumcision was an obligation imposed by the Law, according to Gal. v. 3: *I testify . . . to every man circumcising himself, that he is a debtor to do the whole law.* Therefore, if justice be by circumcision, *Christ died in vain, i.e.*, without cause. But this cannot be allowed. Therefore circumcision did not confer grace whereby the sinner is made righteous.

Obj. 2. Further, before the institution of circumcision faith alone sufficed for justification; hence Gregory says (*Moral* iv.): *Faith alone did of old in behalf of infants that for which the water of Baptism avails with us.* But faith has lost nothing of its strength through the commandment of circumcision. Therefore faith alone justified little ones, and not circumcision.

Obj. 3. Further, we read (Jos. v. 5, 6) that *the people that were born in the desert, during the forty years . . . were uncircumcised.* If, therefore, original sin was taken away by circumcision, it seems that all who died in the desert, both little children and adults, were lost. And the same argument avails in regard to those who died before the eighth day, which was that of circumcision, which day could not be anticipated, as stated above (A. iii. *ad* 3).

Obj. 4. Further, nothing but sin closes the entrance to the heavenly kingdom. But before the Passion the entrance to the heavenly kingdom was closed to the circumcised. Therefore men were not justified from sin by circumcision.

Obj. 5. Further, original sin is not remitted without actual sin being remitted also: because *it is wicked to hope for half forgiveness from God*, as Augustine says (*De Vera et Falsa Pœnit.* ix.). But we read nowhere of circumcision as remitting actual sin. Therefore neither did it remit original sin.

On the contrary, Augustine says, writing to Valerius in answer to Julian (*De Nup. et Concup.* ii.): *From the time that circumcision was instituted among God's people, as 'a seal of the justice of the faith,' it availed little children unto sanctification by cleansing them from the original and bygone*

sin; just as Baptism also from the time of its institution began to avail unto the renewal of man.

I answer that, All are agreed in saying that original sin was remitted in circumcision. But some said that no grace was conferred, and that the only effect was to remit sin. The Master holds this opinion, IV. *Sent.* 1, and in a gloss on Rom. iv. 11. But this is impossible, since guilt is not remitted except by grace, according to Rom. iii. 2: *Being justified freely by His grace,* etc.

Wherefore others said that grace was bestowed by circumcision, as to that effect which is the remission of guilt, but not as to its positive effects; lest they should be compelled to say that the grace bestowed in circumcision sufficed for the fulfilling of the precepts of the Law, and that, consequently, the coming of Christ was unnecessary.—But neither can this opinion stand. First, because by circumcision children received the power of obtaining glory at the allotted time, which is the last positive effect of grace. Secondly, because, in the order of the formal cause, positive effects naturally precede those that denote privation, although it is the reverse in the order of the material cause: since a form does not remove a privation save by informing the subject.

Consequently, others said that grace was conferred in circumcision, also as a particular positive effect consisting in being made worthy of eternal life; but not as to all its effects, for it did not suffice for the repression of the concupiscence of the fomes, nor again for the fulfilment of the precepts of the Law. And this was my opinion at one time (IV. *Sent.* i.; Q. II., A. 4).—But if one consider the matter carefully, it is clear that this is not true. Because the least grace can resist any degree of concupiscence, and avoid every mortal sin, that is committed in transgressing the precepts of the Law; for the smallest degree of charity loves God more than cupidity loves *thousands of gold and silver* (Ps. cxviii. 72).

We must say, therefore, that grace was bestowed in circumcision as to all the effects of grace, but not as in

Baptism. Because in Baptism grace is bestowed by the very power of Baptism itself, which power Baptism has as the instrument of Christ's Passion already consummated. Whereas circumcision bestowed grace, inasmuch as it was a sign of faith in Christ's future Passion: so that the man who was circumcised, professed to embrace that faith; whether, being an adult, he made profession for himself, or, being a child, someone else made profession for him. Hence, too, the Apostle says (Rom. iv. 11), that Abraham *received the sign of circumcision, a seal of the justice of the faith:* because, to wit, justice was of faith signified: not of circumcision signifying. And since Baptism operates instrumentally by the power of Christ's Passion, whereas circumcision does not, therefore Baptism imprints a character that incorporates man in Christ, and bestows grace more copiously than does circumcision; since greater is the effect of a thing already present, than of the hope thereof.

Reply Obj. 1. This argument would prove if justice were of circumcision otherwise than through faith in Christ's Passion.

Reply Obj. 2. Just as before the institution of circumcision, faith in Christ to come justified both children and adults, so, too, after its institution. But before, there was no need of a sign expressive of this faith; because as yet believers had not begun to be united together apart from unbelievers for the worship of one God. It is probable, however, that parents who were believers offered up some prayers to God for their children, especially if these were in any danger; or bestowed some blessing on them, as a *seal of faith;* just as the adults offered prayers and sacrifices for themselves.

Reply Obj. 3. There was an excuse for the people in the desert failing to fulfil the precept of circumcision, both because they knew not when the camp was removed, and because, as Damascene says (*De Fide Orthod.* iv.) they needed no distinctive sign while they dwelt apart from other nations. Nevertheless, as Augustine says (*QQ. in Josue,* vi.), those were guilty of disobedience who failed to obey through contempt.

It seems, however, that none of the uncircumcised died in the desert, for it is written (Ps. civ. 37): *There was not among their tribes one that was feeble:* and that those alone died in the desert, who had been circumcised in Egypt. If, however, some of the uncircumcised did die there, the same applies to them as to those who died before the institution of circumcision. And this applies also to those children who, at the time of the Law, died before the eighth day.

Reply Obj. 4. Original sin was taken away in circumcision, in regard to the person; but on the part of the entire nature, there remained the obstacle to the entrance of the kingdom of heaven, which obstacle was removed by Christ's Passion. Consequently, before Christ's Passion not even Baptism gave entrance to the kingdom. But were circumcision to avail after Christ's Passion, it would give entrance to the kingdom.

Reply Obj. 5. When adults were circumcised, they received remission not only of original, but also of actual sin: yet not so as to be delivered from all debt of punishment, as in Baptism, in which grace is conferred more copiously.

QUESTION LXXI.

OF THE PREPARATIONS THAT ACCOMPANY BAPTISM.

(*In Four Articles.*)

We have now to consider the preparations that accompany Baptism: concerning which there are four points of inquiry: (1) Whether catechism should precede Baptism? (2) Whether exorcism should precede Baptism? (3) Whether what is done in catechizing and exorcizing, effects anything, or is a mere sign? (4) Whether those who are to be baptized should be catechized or exorcized by priests?

First Article.

WHETHER CATECHISM SHOULD PRECEDE BAPTISM?

We proceed thus to the First Article :—

Objection 1. It seems that catechism should not precede Baptism. For by Baptism men are regenerated unto the spiritual life. But man begins to live before being taught. Therefore man should not be catechized, *i.e.*, taught, before being baptized.

Obj. 2. Further, Baptism is given not only to adults, but also to children, who are not capable of being taught, since they have not the use of reason. Therefore it is absurd to catechize them.

Obj. 3. Further, a man, when catechized, confesses his faith. Now a child cannot confess its faith by itself, nor can anyone else in its stead; both because no one can bind another to do anything; and because one cannot know whether the child, having come to the right age, will give

its assent to faith. Therefore catechism should not precede Baptism.

On the contrary, Rabanus says (*De Instit. Cleric.* i.): *Before Baptism man should be prepared by catechism, in order that the catechumen may receive the rudiments of faith.*

I answer that, As stated above (Q. LXX., A. 1), Baptism is the Sacrament of Faith: since it is a profession of the Christian faith. Now in order that a man receive the faith, he must be instructed therein, according to Rom. x. 14: *How shall they believe Him, of Whom they have not heard? And how shall they hear without a preacher?* And therefore it is fitting that catechism should precede Baptism. Hence when Our Lord bade His disciples to baptize, He made teaching to precede Baptism, saying: *Go ye . . . and teach all nations, baptizing them*, etc.

Reply Obj. 1. The life of grace unto which a man is regenerated, presupposes the life of the rational nature, in which man is capable of receiving instruction.

Reply Obj. 2. Just as Mother Church, as stated above (Q. LXIX., A. 6 *ad* 3), *lends children another's feet that they may come, and another's heart that they may believe*, so, too, she lends them another's ears, that they may hear, and another's mind, that through others they may be taught. And therefore, as they are to be baptized, on the same grounds they are to be instructed.

Reply Obj. 3. He who answers in the child's stead: *I do believe*, does not foretell that the child will believe when it comes to the right age, else he would say: *He will believe;* but in the child's stead he professes the Church's faith which is communicated to that child, the sacrament of which faith is bestowed on it, and to which faith he is bound by another. For there is nothing unfitting in a person being bound by another in things necessary for salvation.—In like manner the sponsor, in answering for the child, promises to use his endeavours that the child may believe. This, however, would not be sufficient in the case of adults having the use of reason.

Second Article.

whether exorcism should precede baptism ?

We proceed thus to the Second Article :—

Objection 1. It seems that exorcism should not precede Baptism. For exorcism is ordained against energumens or those who are possessed. But not all are suchlike. Therefore exorcism should not precede Baptism.

Obj. 2. Further, so long as man is a subject of sin, the devil has power over him, according to John viii. 34: *Whosoever committeth sin is the servant of sin.* But sin is taken away by Baptism. Therefore men should not be exorcized before Baptism.

Obj. 3. Further, Holy water was introduced in order to ward off the power of the demons. Therefore exorcism was not needed as a further remedy.

On the contrary, Pope Celestine says (*Epist. ad Episcop. Galliæ*): *Whether children or young people approach the sacrament of regeneration, they should not come to the fount of life before the unclean spirit has been expelled from them by the exorcisms and breathings of the clerics.*

I answer that, Whoever purposes to do a work wisely, first removes the obstacles to his work; hence it is written (Jerem. iv. 3): *Break up anew your fallow ground and sow not upon thorns.* Now the devil is the enemy of man's salvation, which man acquires by Baptism; and he has a certain power over man from the very fact that the latter is subject to original, or even actual, sin. Consequently it is fitting that before Baptism the demons should be cast out by exorcisms, lest they impede man's salvation. Which expulsion is signified by the (priest) breathing (upon the person to be baptized); while the blessing, with the imposition of hands, bars the way against the return of him who was cast out. Then the salt which is put in the mouth, and the anointing of the nose and ears with spittle, signify the receiving of doctrine, as to the ears; consent thereto as to the nose; and confession thereof, as to the mouth. And the

anointing with oil signifies man's ability to fight against the demons.

Reply Obj. 1. The energumens are so-called from *labouring inwardly* under the outward operation of the devil. And though not all that approach Baptism are troubled by him in their bodies, yet all who are not baptized are subject to the power of the demons, at least on account of the guilt of original sin.

Reply Obj. 2. The power of the devil in so far as he hinders man from obtaining glory, is expelled from man by the baptismal ablution; but in so far as he hinders man from receiving the sacrament, his power is cast out by the exorcisms.

Reply Obj. 3. Holy water is used against the assaults of demons from without. But exorcisms are directed against those assaults of the demons which are from within; hence those who are exorcized are called energumens, as it were *labouring inwardly*.

Or we may say that just as Penance is given as a further remedy against sin, because Baptism is not repeated; so Holy Water is given as a further remedy against the assaults of demons, because the baptismal exorcisms are not given a second time.

THIRD ARTICLE.

WHETHER WHAT IS DONE IN THE EXORCISM EFFECTS ANYTHING, OR IS A MERE SIGN?

We proceed thus to the Third Article :—

Objection 1. It seems that what is done in the exorcism does not effect anything, but is a mere sign. For if a child die after the exorcisms, before being baptized, it is not saved. But the effects of what is done in the sacraments, are ordained to the salvation of man; hence it is written (Mark xvi. 16): *He that believeth and is baptized shall be saved.* Therefore what is done in the exorcism effects nothing, but is a mere sign.

Obj. 2. Further, nothing is required for a sacrament of

the New Law, but that it should be a sign and a cause, as stated above (Q. LXII., A. 1). If, therefore, the things done in the exorcism effect anything, it seems that each of them is a sacrament.

Obj. 3. Further, just as the exorcism is ordained to Baptism, so if anything be effected in the exorcism, it is ordained to the effect of Baptism. But disposition must needs precede the perfect form: because form is not received save into matter already disposed. It would follow, therefore, that none could obtain the effect of Baptism unless he were previously exorcized; which is clearly false. Therefore what is done in the exorcisms has no effect.

Obj. 4. Further, just as some things are done in the exorcism before Baptism, so are some things done after Baptism; for instance, the priest anoints the baptized on the top of the head. But what is done after Baptism seems to have no effect; for, if it had, the effect of Baptism would be imperfect. Therefore neither have those things an effect, which are done in exorcism before Baptism.

On the contrary, Augustine says (*De Symbolo* I.): *Little children are breathed upon and exorcized, in order to expel from them the devil's hostile power, which deceived man.* But the Church does nothing in vain. Therefore the effect of these breathings is that the power of the devils is expelled.

I answer that, Some say that the things done in the exorcism have no effect, but are mere signs.—But this is clearly false; since in exorcizing, the Church uses words of command to cast out the devil's power, for instance, when she says: *Therefore, accursed devil, go out from him,* etc.

Therefore we must say that they have some effect, but, other than that of Baptism. For Baptism gives man grace unto the full remission of sins. But those things that are done in the exorcism remove the twofold impediment against the reception of saving grace. Of these, one is the outward impediment, so far as the demons strive to hinder man's salvation. And this impediment is removed by the breathings, whereby the demon's power is cast out, as

appears from the passage quoted from Augustine, *i.e.*, as to the devil not placing obstacles against the reception of the sacrament. Nevertheless, the demon's power over man remains as to the stain of sin, and the debt of punishment, until sin be washed away by Baptism. And in this sense Cyprian says (*Epist.* lxxvi.): *Know that the devil's evil power remains until the pouring of the saving water : but in Baptism he loses it all.*

The other impediment is within, forasmuch as, from having contracted original sin, man's sense is closed to the perception of the mysteries of salvation. Hence Rabanus says (*De Instit. Cleric.* i.) that *by means of the typifying spittle and the touch of the priest, the Divine wisdom and power brings salvation to the catechumen, that his nostrils being opened he may perceive the odour of the knowledge of God, that his ears be opened to hear the commandments of God, that his senses be opened in his inmost heart to respond.*

Reply Obj. 1. What is done in the exorcism does not take away the sin for which man is punished after death; but only the impediments against his receiving the remission of sin through the sacrament. Wherefore exorcism avails a man nothing after death if he has not been baptized.

Præpositivs, however, says that children who die after being exorcized but before being baptized are subjected to lesser darkness. But this does not seem to be true: because that darkness consists in privation of the vision of God, which cannot be greater or lesser.

Reply Obj. 2. It is essential to a sacrament to produce its principal effect, which is grace that remits sin, or supplies some defect in man. But those things that are done in the exorcism do not effect this; they merely remove these impediments. Consequently, they are not sacraments but sacramentals.

Reply Obj. 3. The disposition that suffices for receiving the baptismal grace is the faith and intention, either of the one baptized, if it be an adult, or of the Church, if it be a child. But these things that are done in the exorcism, are directed to the removal of the impediments. And

therefore one may receive the effect of Baptism without them.

Yet they are not to be omitted save in a case of necessity. And then, if the danger pass, they should be supplied, that uniformity in Baptism may be observed. Nor are they supplied to no purpose after Baptism: because, just as the effect of Baptism may be hindered before it is received, so can it be hindered after it has been received.

Reply Obj. 4. Of those things that are done after Baptism in respect of the person baptized, something is done which is not a mere sign, but produces an effect, for instance, the anointing on the top of the head, the effect of which is the preservation of baptismal grace. And there is something which has no effect, but is a mere sign, for instance, the baptized are given a white garment to signify the newness of life.

Fourth Article.

Whether it belongs to a priest to catechize and exorcize the person to be baptized?

We proceed thus to the Fourth Article:—

Objection 1. It seems that it does not belong to a priest to catechize and exorcize the person to be baptized. For it belongs to the office of ministers to operate on the unclean, as Dionysius says (*Eccl. Hier.* v.). But catechumens who are instructed by catechism, and *energumens* who are cleansed by exorcism, are counted among the unclean, as Dionysius says in the same place. Therefore to catechize and to exorcize do not belong to the office of the priests, but rather to that of the ministers.

Obj. 2. Further, catechumens are instructed in the Faith by the Holy Scripture which is read in the church by ministers: for just as the Old Testament is recited by the Readers, so the New Testament is read by the Deacons and Subdeacons. And thus it belongs to the ministers to catechize.—In like manner it belongs, seemingly, to the ministers to exorcize. For Isidore says (*Epist. ad Ludifred.*): *The exorcist should know the exorcisms by heart, and impose*

his hands on the energumens and catechumens during the exorcism. Therefore it belongs not to the priestly office to catechize and exorcize.

Obj. 3. Further, *to catechize* is the same as *to teach,* and this is the same as *to perfect.* Now this belongs to the office of a bishop, as Dionysius says (*Eccl. Hier.* v.). Therefore it does not belong to the priestly office.

On the contrary, Pope Nicolas (I.) says: *The catechizing of those who are to be baptized can be undertaken by the priests attached to each church.* And Gregory says (*Hom.* xxix. *super Ezech.*) *: When priests place their hands on believers for the grace of exorcism, what else do they but cast out the devils?*

I answer that, The minister compared to the priest, is as a secondary and instrumental agent to the principal agent: as is implied in the very word *minister.* Now the secondary agent does nothing without the principal agent in operating. And the more mighty the operation, so much the mightier instruments does the principal agent require. But the operation of the priest in conferring the sacrament itself is mightier than in those things that are preparatory to the sacrament. And so the highest ministers who are called deacons co-operate with the priest in bestowing the sacraments themselves: for Isidore says (*loc. cit., Obj.* 2) that *it belongs to the deacons to assist the priests in all things that are done in Christ's sacraments, in Baptism, to wit, in the Chrism, in the Paten and Chalice;* while the inferior ministers assist the priest in those things which are preparatory to the sacraments: the readers, for instance, in catechizing; the exorcists in exorcizing.

Reply Obj. 1. The minister's operation in regard to the unclean is ministerial and, as it were, instrumental, but the priest's is principal.

Reply Obj. 2. To readers and exorcists belongs the duty of catechizing and exorcizing, not, indeed, principally, but as ministers of the priest in these things.

Reply Obj. 3. Instruction is manifold. One leads to the embracing of the Faith; and is ascribed by Dionysius to bishops (*Eccl. Hier.* ii.) and can be undertaken by any

preacher, or even by any believer.—Another is that by which a man is taught the rudiments of faith, and how to comport himself in receiving the sacraments: this belongs secondarily to the ministers, primarily to the priests.—A third is instruction in the mode of Christian life: and this belongs to the sponsors.—A fourth is the instruction in the profound mysteries of faith, and on the perfection of Christian life: this belongs to bishops *ex officio*,—in virtue of their office.

QUESTION LXXII.

OF THE SACRAMENT OF CONFIRMATION.

(*In Twelve Articles.*)

We have now to consider the Sacrament of Confirmation. Concerning this there are twelve points of inquiry: (1) Whether Confirmation is a sacrament? (2) Its matter: (3) Whether it is essential to the sacrament that the chrism should have been previously consecrated by a bishop? (4) Its form: (5) Whether it imprints a character? (6) Whether the character of Confirmation presupposes the character of Baptism? (7) Whether it bestows grace? (8) Who is competent to receive this sacrament? (9) In what part of the body? (10) Whether someone is required to stand for the person to be confirmed? (11) Whether this sacrament is given by bishops only? (12) Of its rite.

First Article.

WHETHER CONFIRMATION IS A SACRAMENT?

We proceed thus to the First Article :—

Objection 1. It seems that Confirmation is not a sacrament. For sacraments derive their efficacy from the Divine institution, as stated above (Q. LXIV., A. 2). But we read nowhere of Confirmation being instituted by Christ. Therefore it is not a sacrament.

Obj. 2. Further, the sacraments of the New Law were foreshadowed in the Old Law; thus the Apostle says (1 Cor. x. 2-4), that *all in Moses were baptized, in the cloud and in the sea; and did all eat the same spiritual food, and all drank the same spiritual drink.* But Confirmation was not fore-

shadowed in the Old Testament. Therefore it is not a sacrament.

Obj. 3. Further, the sacraments are ordained unto man's salvation. But man can be saved without Confirmation: since children that are baptized, who die before being confirmed, are saved. Therefore Confirmation is not a sacrament.

Obj. 4. Further, by all the sacraments of the Church, man is conformed to Christ, Who is the Author of the sacraments. But man cannot be conformed to Christ by Confirmation, since we read nowhere of Christ being confirmed.

On the contrary, Pope Melchiades wrote to the bishops of Spain: *Concerning the point on which you sought to be informed, i.e., whether the imposition of the bishop's hand were a greater sacrament than Baptism, know that each is a great sacrament.*

I answer that, The sacraments of the New Law are ordained unto special effects of grace: and therefore where there is a special effect of grace, there we find a special sacrament ordained for the purpose. But since sensible and material things bear a likeness to things spiritual and intelligible, from what occurs in the life of the body, we can perceive that which is special to the spiritual life. Now it is evident that in the life of the body a certain special perfection consists in man's attaining to the perfect age, and being able to perform the perfect actions of a man: hence the Apostle says (1 Cor. xiii. 11): *When I became a man, I put away the things of a child.* And thence it is that besides the movement of generation whereby man receives life of the body, there is the movement of growth, whereby man is brought to the perfect age. So therefore does man receive spiritual life in Baptism, which is a spiritual regeneration: while in Confirmation man arrives at the perfect age, as it were, of the spiritual life. Hence Pope Melchiades says: *The Holy Ghost, Who comes down on the waters of Baptism bearing salvation in His flight, bestows at the font, the fulness of innocence; but in Confirmation He confers an increase of grace. In Baptism we are born again unto life; after Baptism*

we are strengthened. And therefore it is evident that Confirmation is a special sacrament.

Reply Obj. 1. Concerning the institution of this sacrament there are three opinions. Some (Alexander of Hales,—*Summa Theol.*, P. IV., Q. IX.; S. Bonaventure,—IV. *Sent.* vii.) have maintained that this sacrament was instituted neither by Christ, nor by the apostles; but later in the course of time by one of the councils. Others (Pierre de Tarentaise,—IV. *Sent.* vii.) held that it was instituted by the apostles. But this cannot be admitted; since the institution of a new sacrament belongs to the power of excellence, which belongs to Christ alone.

And therefore we must say that Christ instituted this sacrament not by bestowing, but by promising it, according to John xvi. 7: *If I go not, the Paraclete will not come to you, butif I go, I will send Him to you*. And this was because in this sacrament the fulness of the Holy Ghost is bestowed, which was not to be given before Christ's Resurrection and Ascension; according to John vii. 39: *As yet the Spirit was not given, because Jesus was not yet glorified*.

Reply Obj. 2. Confirmation is the sacrament of the fulness of grace: wherefore there could be nothing corresponding to it in the Old Law, since *the Law brought nothing to perfection* (Heb. vii. 19).

Reply Obj. 3. As stated above (Q. LXV., A. 4), all the sacraments are in some way necessary for salvation: but some, so that there is no salvation without them; some as conducing to the perfection of salvation; and thus it is that Confirmation is necessary for salvation: although salvation is possible without it, provided it be not omitted out of contempt.

Reply Obj. 4. Those who receive Confirmation, which is the sacrament of the fulness of grace, are conformed to Christ, inasmuch as from the very first instant of His conception He was *full of grace and truth* (John i. 14). This fulness was made known at His Baptism, when *the Holy Ghost descended in a bodily shape . . . upon Him* (Luke iii. 22). Hence (*ibid.* iv. 1) it is written that *Jesus being full of the*

Holy Ghost, returned from the Jordan. Nor was it fitting to Christ's dignity, that He, Who is the Author of the sacraments, should receive the fulness of grace from a sacrament.

Second Article.

whether chrism is a fitting matter for this sacrament?

We proceed thus to the Second Article:—

Objection 1. It seems that chrism is not a fitting matter for this sacrament. For this sacrament, as stated above (A. 1 *ad* 1), was instituted by Christ when He promised His disciples the Holy Ghost. But He sent them the Holy Ghost without their being anointed with chrism. Moreover, the apostles themselves bestowed this sacrament without chrism, by the mere imposition of hands: for it is written (Acts viii. 17) that the apostles *laid their hands upon* those who were baptized, *and they received the Holy Ghost.* Therefore chrism is not the matter of this sacrament: since the matter is essential to the sacrament.

Obj. 2. Further, Confirmation perfects, in a way, the sacrament of Baptism, as stated above (Q. LXV., AA. 3, 4): and so it ought to be conformed to it as perfection to the thing perfected. But the matter, in Baptism, is a simple element, viz., water. Therefore chrism, which is made of oil and balm, is not a fitting matter for this sacrament.

Obj. 3. Further, oil is used as the matter of this sacrament for the purpose of anointing. But any oil will do for anointing: for instance, oil made from nuts, and from anything else. Therefore not only olive oil should be used for this sacrament.

Obj. 4. Further, it has been stated above (Q. LXVI., A. 3) that water is used as the matter of Baptism, because it is easily procured everywhere. But olive oil is not to be procured everywhere; and much less is balm. Therefore chrism, which is made of these, is not a fitting matter for this sacrament.

On the contrary, Gregory says (*Registr.* iv.): *Let no priest*

dare to sign the baptized infants on the brow with the sacred chrism. Therefore chrism is the matter of this sacrament.

I answer that, Chrism is the fitting matter of this sacrament. For, as stated above (A. 1), in this sacrament the fulness of the Holy Ghost is given for the spiritual strength which belongs to the perfect age. Now when man comes to perfect age he begins at once to have intercourse with others; whereas until then he lives an individual life, as it were, confined to himself. Now the grace of the Holy Ghost is signified by oil; hence Christ is said to be *anointed with the oil of gladness* (Ps. xliv. 8), by reason of His being gifted with the fulness of the Holy Ghost. Consequently oil is a suitable matter of this sacrament. And balm is mixed with the oil, by reason of its fragrant odour, which spreads about: hence the Apostle says (2 Cor. ii. 15): *We are the good odour of Christ,* etc. And though many other things be fragrant, yet preference is given to balm, because it has a special odour of its own, and because it confers incorruptibility: hence it is written (Ecclus. xxiv. 21): *My odour is as the purest balm.*

Reply Obj. 1. Christ, by the power which He exercises in the sacraments, bestowed on the apostles the reality of this sacrament, *i.e.*, the fulness of the Holy Ghost, without the sacrament itself, because they had received *the first fruits of the Spirit* (Rom. viii. 23). Nevertheless, something of keeping with the matter of this sacrament was displayed to the apostles in a sensible manner when they received the Holy Ghost. For that the Holy Ghost came down upon them in a sensible manner under the form of fire, refers to the same signification as oil: except in so far as fire has an active power, while oil has a passive power, as being the matter and incentive of fire. And this was quite fitting: for it was through the apostles that the grace of the Holy Ghost was to flow forth to others. Again, the Holy Ghost came down on the apostles in the shape of a tongue. Which refers to the same signification as balm: except in so far as the tongue communicates with others by speech, but balm, by its odour; because, to wit, the apostles were filled with

the Holy Ghost, as teachers of the Faith; but the rest of the believers, as doing that which gives edification to the faithful.

In like manner, too, when the apostles imposed their hands, and when they preached, the fulness of the Holy Ghost came down under visible signs on the faithful, just as, at the beginning, He came down on the apostles: hence Peter said (Acts xi. 15): *When I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning.* Consequently there was no need for sacramental sensible matter, where God sent sensible signs miraculously.

However, the apostles commonly made use of chrism in bestowing the sacrament, when suchlike visible signs were lacking. For Dionysius says (*Eccl. Hier.* iv.): *There is a certain perfecting operation which our guides*, i.e., the apostles, *call the sacrifice of chrism.*

Reply Obj. 2. Baptism is bestowed that spiritual life may be received simply; wherefore simple matter is fitting to it. But this sacrament is given that we may receive the fulness of the Holy Ghost, Whose operations are manifold, according to Wis. vii. 22, *In her is the* Holy *Spirit, . . . one, manifold;* and 1 Cor. xii. 4, *There are diversities of graces, but the same Spirit.* Consequently a compound matter is appropriate to this sacrament.

Reply Obj. 3. These properties of oil, by reason of which it symbolizes the Holy Ghost, are to be found in olive oil rather than in any other oil. In fact, the olive-tree itself, through being an evergreen, signifies the refreshing and merciful operation of the Holy Ghost.

Moreover, this oil is called oil properly, and is very much in use, wherever it is to be had. And whatever other liquid is so called, derives its name from its likeness to this oil: nor are the latter commonly used, unless it be to supply the want of olive oil. Therefore it is that this oil alone is used for this and certain other sacraments.

Reply Obj. 4. Baptism is the sacrament of absolute necessity; and so its matter should be at hand everywhere. But it is enough that the matter of this sacrament, which is not of such great necessity, be easily sent to all parts of the world

THIRD ARTICLE.

WHETHER IT IS ESSENTIAL TO THIS SACRAMENT THAT THE CHRISM WHICH IS ITS MATTER BE PREVIOUSLY CONSECRATED BY A BISHOP?

We proceed thus to the Third Article:—

Objection 1. It seems that it is not essential to this sacrament, that the chrism, which is its matter, be previously consecrated by a bishop. For Baptism which bestows full remission of sins is not less efficacious than this sacrament. But, though the baptismal water receives a kind of blessing before being used for Baptism; yet this is not essential to the sacrament: since in a case of necessity it can be dispensed with. Therefore neither is it essential to this sacrament that the chrism should be previously consecrated by a bishop.

Obj. 2. Further, the same should not be consecrated twice. But the sacramental matter is sanctified, in the very conferring of the sacrament, by the form of words wherein the sacrament is bestowed; hence Augustine says (*Tract.* lxxx. *in Joan.*): *The word is added to the element, and this becomes a sacrament.* Therefore the chrism should not be consecrated before this sacrament is given.

Obj. 3. Further, every consecration employed in the sacraments is ordained to the bestowal of grace. But the sensible matter composed of oil and balm is not receptive of grace. Therefore it should not be consecrated.

On the contrary, Pope Innocent (I.) says (*Ep. ad Decent.*): *Priests, when baptizing, may anoint the baptized with chrism, previously consecrated by a bishop: but they must not sign the brow with the same oil; this belongs to the bishop alone, when he gives the Paraclete.* Now this is done in this sacrament. Therefore it is necessary for this sacrament that its matter be previously consecrated by a bishop.

I answer that, The entire sanctification of the sacraments is derived from Christ, as stated above (Q. LXIV., A. 3). But it must be observed that Christ did use certain sacraments having a corporeal matter, viz., Baptism, and also the

Eucharist. And consequently, from Christ's very act in using them, the matter of these sacraments received a certain aptitude to the perfection of the sacrament. Hence Chrysostom (Chromatius—*In Matth.* iii. 15) says that *the waters of Baptism could never wash away the sins of believers, had they not been sanctified by contact with Our Lord's body.* And again, Our Lord Himself *taking bread . . . blessed, . . . and in like manner the chalice* (Matth. xxvi. 26, 27; Luke xxii. 19, 20). For this reason there is no need for the matter of these sacraments to be blessed previously, since Christ's blessing is enough. And if any blessing be used, it belongs to the solemnity of the sacrament, not to its essence.

But Christ did not make use of visible anointings, so as not to slight the invisible unction whereby He was *anointed above* His *fellows* (Ps. xliv. 8). And hence both chrism, and the holy oil, and the oil of the sick are blessed before being put to sacramental use.

This suffices for the reply to the First Objection.

Reply Obj. 2. Each consecration of the chrism has not the same object. For just as an instrument derives instrumental power in two ways, viz., when it receives the form of an instrument, and when it is moved by the principal agent; so too the sacramental matter needs a twofold sanctification, by one of which it becomes fit matter for the sacrament, while by the other it is applied to the production of the effect.

Reply Obj. 3. Corporeal matter is receptive of grace, not so as to be the subject of grace, but only as the instrument of grace, as explained above (Q. LXII., A. 3). And this sacramental matter is consecrated, either by Christ, or by a bishop, who, in the Church, impersonates Christ.

Fourth Article.

whether the proper form of this sacrament is: 'I sign thee with the sign of the cross,' etc.?

We proceed thus to the Fourth Article:—

Objection 1. It seems that the proper form of this sacrament is not: *I sign thee with the sign of the cross, I confirm*

thee with the chrism of salvation, in the name of the Father and of the Son and of the Holy Ghost. Amen. For the use of the sacraments is derived from Christ and the apostles. But neither did Christ institute this form, nor do we read of the apostles making use of it. Therefore it is not the proper form of this sacrament.

Obj. 2. Further, just as the sacrament is the same everywhere, so should the form be the same: because everything has unity, just as it has being, from its form. But this form is not used by all: for some say: *I confirm thee with the chrism of sanctification.* Therefore the above is not the proper form of this sacrament.

Obj. 3. Further, this sacrament should be conformed to Baptism, as the perfect to the thing perfected, as stated above (A. 2, *Obj.* 2). But in the form of Baptism no mention is made of signing the character; nor again of the cross of Christ, though in Baptism man dies with Christ, as the Apostle says (Rom. vi. 3-8); nor of the effect which is salvation, though Baptism is necessary for salvation. Again, in the baptismal form, only one action is included; and the person of the baptizer is expressed in the words: *I baptize thee,* whereas the contrary is to be observed in the above form. Therefore this is not the proper form of this sacrament.

On the contrary, Is the authority of the Church, who always uses this form.

I answer that, The above form is appropriate to this sacrament. For just as the form of a natural thing gives it its species, so a sacramental form should contain whatever belongs to the species of the sacrament. Now as is evident from what has been already said (AA. 1, 2), in this sacrament the Holy Ghost is given for strength in the spiritual combat. Wherefore in this sacrament three things are necessary; and they are contained in the above form. The first of these is the cause conferring fulness of spiritual strength, which cause is the Blessed Trinity: and this is expressed in the words, *In the name of the Father,* etc.—The second is the spiritual strength itself bestowed on man

unto salvation by the sacrament of visible matter; and this is referred to in the words, *I confirm thee with the chrism of salvation.*—The third is the sign which is given to the combatant, as in a bodily combat: thus are soldiers marked with the sign of their leaders. And to this refer the words, *I sign thee with the sign of the cross*, in which sign, to wit, our King triumphed (*cf.* Col. ii. 15).

Reply Obj. 1. As stated above (A. 2 *ad* 1), sometimes the effect of this sacrament, *i.e.*, the fulness of the Holy Ghost, was given through the ministry of the apostles, under certain visible signs, wrought miraculously by God, Who can bestow the sacramental effect, independently of the sacrament. In these cases there was no need for either the matter or the form of this sacrament. On the other hand, sometimes they bestowed this sacrament as ministers of the sacraments. And then, they used both matter and form according to Christ's command. For the apostles, in conferring the sacraments, observed many things which are not handed down in those Scriptures that are in general use. Hence Dionysius says at the end of his treatise on the Ecclesiastical Hierarchy (chap. vii.): *It is not allowed to explain in writing the prayers which are used in the sacraments, and to publish their mystical meaning, or the power which, coming from God, gives them their efficacy; we learn these things by holy tradition without any display,* i.e.*, secretly. Hence the apostle, speaking of the celebration of the Eucharist, writes (1 Cor. xi. 34): *The rest I will set in order, when I come.*

Reply Obj. 2. Holiness is the cause of salvation. Therefore it comes to the same whether we say *chrism of salvation* or *of sanctification.*

Reply Obj. 3. Baptism is the regeneration unto the spiritual life, whereby man lives in himself. And therefore in the baptismal form that action alone is expressed which refers to the man to be sanctified. But this sacrament is ordained not only to the sanctification of man in himself, but

* The passage as quoted in the text of the Summa differs slightly from the above, which is translated directly from the works of Dionysius.

also to strengthen him in his outward combat. Consequently not only is mention made of interior sanctification, in the words, *I confirm thee with the chrism of salvation:* but furthermore man is signed outwardly, as it were with the standard of the cross, unto the outward spiritual combat; and this is signified by the words, *I sign thee with the sign of the cross.*

But in the very word *baptize*, which signifies *to cleanse*, we can understand both the matter, which is the cleansing water, and the effect, which is salvation. Whereas these are not understood by the word *confirm;* and consequently they had to be expressed.

Again, it has been said above (Q. LXVI., A. 5 *ad* 1) that the pronoun *I* is not necessary to the Baptismal form, because it is included in the first person of the verb. It is, however, included in order to express the intention. But this does not seem so necessary in Confirmation, which is conferred only by a minister of excellence, as we shall state later on (A. 11).

FIFTH ARTICLE.

WHETHER THE SACRAMENT OF CONFIRMATION IMPRINTS A CHARACTER?

We proceed thus to the Fifth Article:—

Objection 1. It seems that the sacrament of Confirmation does not imprint a character. For a character means a distinctive sign. But a man is not distinguished from unbelievers by the sacrament of Confirmation, for this is the effect of Baptism; nor from the rest of the faithful, because this sacrament is ordained to the spiritual combat, which is enjoined to all the faithful. Therefore a character is not imprinted in this sacrament.

Obj. 2. Further, it was stated above (Q. LXIII., A. 2) that a character is a spiritual power. Now a power must be either active or passive. But the active power in the sacraments is conferred by the sacrament of Order: while the passive or receptive power is conferred by the sacrament of Baptism. Therefore no character is imprinted by the sacrament of Confirmation.

Obj. 3. Further, in circumcision, which is a character of the body, no spiritual character is imprinted. But in this sacrament a character is imprinted on the body, when the sign of the cross is signed with chrism on man's brow. Therefore a spiritual character is not imprinted by this sacrament.

On the contrary, A character is imprinted in every sacrament that is not repeated. But this sacrament is not repeated: for Gregory (II.) says (*Ep.* iv. *ad Bonifac.*): *As to the man who was confirmed a second time by a bishop, such a repetition must be forbidden.* Therefore a character is imprinted in Confirmation.

I answer that, As stated above (Q. LXIII., A. 2), a character is a spiritual power ordained to certain sacred actions. Now it has been said above (A. 1; Q. LXV., A. 1) that, just as Baptism is a spiritual regeneration unto Christian life, so also is Confirmation a certain spiritual growth bringing man to perfect spiritual age. But it is evident, from a comparison with the life of the body, that the action which is proper to man immediately after birth, is different from the action which is proper to him when he has come to perfect age. And therefore by the sacrament of Confirmation man is given a spiritual power in respect of sacred actions other than those in respect of which he receives power in Baptism. For in Baptism he receives power to do those things which pertain to his own salvation, forasmuch as he lives to himself: whereas in Confirmation he receives power to do those things which pertain to the spiritual combat with the enemies of the Faith. This is evident from the example of the apostles, who, before they received the fulness of the Holy Ghost, were in the *upper room . . . persevering . . . in prayer* (Acts i. 13, 14); whereas afterwards they went out and feared not to confess their faith in public, even in the face of the enemies of the Christian Faith. And therefore it is evident that a character is imprinted in the sacrament of Confirmation.

Reply Obj. 1. All have to wage the spiritual combat with our invisible enemies. But to fight against visible foes, viz., against the persecutors of the Faith, by confessing

Christ's name, belongs to the confirmed, who have already come spiritually to the age of virility, according to 1 John ii. 14: *I write unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one.* And therefore the character of Confirmation is a distinctive sign, not between unbelievers and believers, but between those who are grown up spiritually and those of whom it is written: *As new-born babes* (1 Pet. ii. 2).

Reply Obj. 2. All the sacraments are protestations of faith. Therefore just as he who is baptized receives the power of testifying to his faith by receiving the other sacraments; so he who is confirmed receives the power of publicly confessing his faith by words, as it were *ex officio.*

Reply Obj. 3. The sacraments of the Old Law are called *justice of the flesh* (Heb. ix. 10) because, to wit, they wrought nothing inwardly. Consequently in Circumcision a character was imprinted in the body only, but not in the soul. But in Confirmation, since it is a sacrament of the New Law, a spiritual character is imprinted at the same time, together with the bodily character.

SIXTH ARTICLE.

WHETHER THE CHARACTER OF CONFIRMATION PRESUPPOSES, OF NECESSITY, THE BAPTISMAL CHARACTER?

We proceed thus to the Sixth Article :—

Objection 1. It seems that the character of Confirmation does not presuppose, of necessity, the baptismal character. For the sacrament of Confirmation is ordained to the public confession of the Faith of Christ. But many, even before Baptism, have publicly confessed the Faith of Christ by shedding their blood for the Faith. Therefore the character of Confirmation does not presuppose the baptismal character.

Obj. 2. Further, it is not related of the apostles that they were baptized; especially, since it is written (John iv. 2) that Christ *Himself did not baptize, but His disciples.* Yet afterwards they were confirmed by the coming of the Holy

Ghost. Therefore, in like manner, others can be confirmed before being baptized.

Obj. 3. Further, it is written (Acts. x. 44-48) that *while Peter was yet speaking . . . the Holy Ghost fell on all them that heard the word, . . . and* (Vulg., for) *they heard them speaking with tongues :* and afterwards *he commanded them to be baptized.* Therefore others with equal reason can be confirmed before being baptized.

On the contrary, Rabanus says (*De Instit. Cleric.* i.): *Lastly the Paraclete is given to the baptized by the imposition of the high priest's hands, in order that the baptized may be strengthened by the Holy Ghost so as to publish his faith.*

I answer that, The character of Confirmation, of necessity supposes the baptismal character: so that, in effect, if one who is not baptized were to be confirmed, he would receive nothing, but would have to be confirmed again after receiving Baptism. The reason of this is that, Confirmation is to Baptism as growth to birth, as is evident from what has been said above (A. 1.; Q. LXV., A. 1). Now it is clear that no one can be brought to perfect age unless he be first born: and in like manner, unless a man be first baptized, he cannot receive the sacrament of Confirmation.

Reply Obj. 1. The Divine power is not confined to the sacraments. Hence man can receive spiritual strength to confess the Faith of Christ publicly, without receiving the sacrament of Confirmation: just as he can also receive remission of sins without Baptism. Yet, just as none receive the effect of Baptism without the desire of Baptism; so none receive the effect of Confirmation, without the desire of Confirmation. And man can have this even before receiving Baptism.

Reply Obj. 2. As Augustine says (*Ep.* cclxv.), from Our Lord's words, '*He that is washed, needeth not but to wash his feet'* (John xiii. 10), *we gather that Peter and Christ's other disciples had been baptized, either with John's Baptism, as some think ; or with Christ's, which is more credible. For He did not refuse to administer Baptism, so as to have servants by whom to baptize others.*

Reply Obj. 3. Those who heard the preaching of Peter received the effect of Confirmation miraculously: but not the sacrament of Confirmation. Now it has been stated (*ad* 1) that the effect of Confirmation can be bestowed on man before Baptism, whereas the sacrament cannot. For just as the effect of Confirmation, which is spiritual strength, presupposes the effect of Baptism, which is justification, so the sacrament of Confirmation presupposes the sacrament of Baptism.

SEVENTH ARTICLE.

WHETHER SANCTIFYING GRACE IS BESTOWED IN THIS SACRAMENT?

We proceed thus to the Seventh Article:—

Objection 1. It seems that sanctifying grace is not bestowed in this sacrament. For sanctifying grace is ordained against sin. But this sacrament, as stated above (A. 6) is given only to the baptized, who are cleansed from sin. Therefore sanctifying grace is not bestowed in this sacrament.

Obj. 2. Further, sinners especially need sanctifying grace, by which alone can they be justified. If, therefore, sanctifying grace is bestowed in this sacrament, it seems that it should be given to those who are in sin. And yet this is not true.

Obj. 3. Further, there can only be one species of sanctifying grace, since it is ordained to one effect. But two forms of the same species cannot be in the same subject. Since, therefore, man receives sanctifying grace in Baptism, it seems that sanctifying grace is not bestowed in Confirmation, which is given to none but the baptized.

On the contrary, Pope Melchiades says (*Ep. ad Episc. Hispan.*): *The Holy Ghost bestows at the font the fulness of innocence; but in Confirmation He confers an increase of grace.*

I answer that, In this sacrament, as stated above (AA. 1, 4), the Holy Ghost is given to the baptized for strength: just as He was given to the apostles on the day of Pentecost, as we read in Acts ii.; and just as He was given to the baptized by the imposition of the apostles' hands, as related in Acts viii. 17. Now it has been proved in the First Part

(Q. 43, A. 3) that the Holy Ghost is not sent or given except with sanctifying grace. Consequently it is evident that sanctifying grace is bestowed in this sacrament.

Reply Obj. 1. Sanctifying grace does indeed take away sin; but it has other effects also, because it suffices to carry man through every step as far as eternal life. Hence to Paul was it said (2 Cor. xii. 9): *My grace is sufficient for thee:* and he says of himself (1 Cor. xv. 10): *By the grace of God I am what I am.* Therefore sanctifying grace is given not only for the remission of sin, but also for growth and stability in righteousness. And thus is it bestowed in this sacrament.

Reply Obj. 2. Further, as appears from its very name, this sacrament is given in order *to confirm* what it finds already there. And consequently it should not be given to those who are not in a state of grace. For this reason, just as it is not given to the unbaptized, so neither should it be given to the adult sinners, except they be restored by Penance. Wherefore was it decreed in the Council of Orleans (Can. iii.) that *men should come to Confirmation fasting; and should be admonished to confess their sins first, so that being cleansed they may be able to receive the gift of the Holy Ghost.* And then this sacrament perfects the effects of Penance, as of Baptism: because by the grace which he has received in this sacrament, the penitent will obtain fuller remission of his sin.—And if any adult approach, being in a state of sin of which he is not conscious or for which he is not perfectly contrite, he will receive the remission of his sins through the grace bestowed in this sacrament.

Reply Obj. 3. As stated above (Q. LXII., A. 2), the sacramental grace adds to the sanctifying grace taken in its wide sense, something that produces a special effect, and to which the sacrament is ordained. If, then, we consider, in its wide sense, the grace bestowed in this sacrament, it does not differ from that bestowed in Baptism, but increases what was already there. On the other hand, if we consider it as to that which is added over and above, then one differs in species from the other.

EIGHTH ARTICLE.

WHETHER THIS SACRAMENT SHOULD BE GIVEN TO ALL?

We proceed thus to the Eighth Article:—

Objection 1. It seems that this sacrament should not be given to all. For this sacrament is given in order to confer a certain excellence, as stated above (A. 11 *ad* 2). But all are not suited for that which belongs to excellence. Therefore this sacrament should not be given to all.

Obj. 2. Further, by this sacrament man advances spiritually to perfect age. But perfect age is inconsistent with childhood. Therefore at least it should not be given to children.

Obj. 3. Further, as Pope Melchiades says (*Ep. ad Episc. Hispan.*), *after Baptism we are strengthened for the combat.* But women are incompetent to combat, by reason of the frailty of their sex. Therefore neither should women receive this sacrament.

Obj. 4. Further, Pope Melchiades says (*ibid.*): *Although the benefit of Regeneration suffices for those who are on the point of death, yet the graces of Confirmation are necessary for those who are to conquer. Confirmation arms and strengthens those to whom the struggles and combats of this world are reserved. And he who comes to die, having kept unsullied the innocence he acquired in Baptism, is confirmed by death; for after death he can sin no more.* Therefore this sacrament should not be given to those who are on the point of death: and so it should not be given to all.

On the contrary, It is written (Acts ii. 2) that the Holy Ghost in coming, *filled the whole house*, whereby the Church is signified; and afterwards it is added that *they were all filled with the Holy Ghost.* But this sacrament is given that we may receive that fulness. Therefore it should be given to all who belong to the Church.

I answer that, As stated above (A. 1), man is spiritually advanced by this sacrament to perfect age. Now the intention of nature is that everyone born corporally, should

come to perfect age: yet this is sometimes hindered by reason of the corruptibility of the body, which is forestalled by death. But much more is it God's intention to bring all things to perfection, since nature shares in this intention inasmuch as it reflects Him: hence it is written (Deut. xxxii. 4): *The works of God are perfect.* Now the soul, to which spiritual birth and perfect spiritual age belong, is immortal; and just as it can in old age attain to spiritual birth, so can it attain to perfect (spiritual) age in youth or childhood; because the various ages of the body do not affect the soul. Therefore this sacrament should be given to all.

Reply Obj. 1. This sacrament is given in order to confer a certain excellence, not indeed, like the sacrament of Order, of one man over another, but of man in regard to himself: thus the same man, when arrived at maturity, excels himself as he was when a boy.

Reply Obj. 2. As stated above, the age of the body does not affect the soul. Consequently even in childhood man can attain to the perfection of spiritual age, of which it is written (Wis. iv. 8): *Venerable old age is not that of long time, nor counted by the number of years.* And hence it is that many children, by reason of the strength of the Holy Ghost which they had received, fought bravely for Christ even to the shedding of their blood.

Reply Obj. 3. As Chrysostom says (*Hom.* i. *De Machab.*), *in earthly contests fitness of age, physique and rank are required; and consequently slaves, women, old men, and boys are debarred from taking part therein. But in the heavenly combats, the Stadium is open equally to all, to every age, and to either sex.* Again, he says (*Hom. de Militia Spirit.*): *In God's eyes even women fight, for many a woman has waged the spiritual warfare with the courage of a man. For some have rivalled men in the courage with which they have suffered martyrdom; and some indeed have shown themselves stronger than men.* Therefore this sacrament should be given to women.

Reply Obj. 4. As we have already observed, the soul, to which spiritual age belongs, is immortal. Wherefore this

sacrament should be given to those on the point of death, that they may be seen to be perfect at the resurrection, according to Eph. iv. 13: *Until we all meet into the unity of faith . . . unto the measure of the age of the fulness of Christ.* And hence Hugh of S. Victor says (*De Sacram.* ii.), *It would be altogether hazardous, if anyone happened to go forth from this life without being confirmed:* not that such a one would be lost, except perhaps through contempt; but that this would be detrimental to his perfection. And therefore even children dying after Confirmation obtain greater glory, just as here below they receive more grace.—The passage quoted is to be taken in the sense that, with regard to the dangers of the present combat, those who are on the point of death do not need this sacrament.

NINTH ARTICLE.

WHETHER THIS SACRAMENT SHOULD BE GIVEN TO MAN ON THE FOREHEAD?

We proceed thus to the Ninth Article:—

Objection 1. It seems that this sacrament should not be given to man on the forehead. For this sacrament perfects Baptism, as stated above (Q. LXV., AA. 3, 4). But the sacrament of Baptism is given to man over his whole body. Therefore this sacrament should not be given on the forehead only.

Obj. 2. Further, this sacrament is given for spiritual strength, as stated above (AA. 1, 2, 4). But spiritual strength is situated principally in the heart. Therefore this sacrament should be given over the heart rather than on the forehead.

Obj. 3. Further, this sacrament is given to man that he may freely confess the faith of Christ. But *with the mouth, confession is made unto salvation,* according to Rom. x. 10. Therefore this sacrament should be given about the mouth rather than on the forehead.

On the contrary, Rabanus says (*De Instit. Cleric.* i.): *The baptized is signed by the priest with chrism on the top of the head, but by the bishop on the forehead.*

I answer that, As stated above (AA. 1, 4), in this sacrament man receives the Holy Ghost for strength in the spiritual combat, that he may bravely confess the Faith of Christ even in face of the enemies of that Faith. Wherefore he is fittingly signed with the sign of the cross on the forehead, with chrism, for two reasons. First, because he is signed with the sign of the cross, as a soldier with the sign of his leader, which should be evident and manifest. Now, the forehead, which is hardly ever covered, is the most conspicuous part of the human body. Wherefore the confirmed is anointed with chrism on the forehead, that he may show publicly that he is a Christian: thus too the apostles after receiving the Holy Ghost showed themselves in public, whereas before they remained hidden in the upper room.

Secondly, because man is hindered from freely confessing Christ's name, by two things,—by fear and by shame. Now both these things betray themselves principally on the forehead, on account of the proximity of the imagination, and because the (vital) spirits mount directly from the heart to the forehead: hence *those who are ashamed, blush, and those who are afraid, pale* (*Ethic.* iv.). And therefore man is signed with chrism, that neither fear nor shame may hinder him from confessing the name of Christ.

Reply Obj. 1. By Baptism we are regenerated unto spiritual life, which belongs to the whole man. But in Confirmation we are strengthened for the combat; the sign of which should be borne on the forehead, as in a conspicuous place.

Reply Obj. 2. The principle of fortitude is in the heart, but its sign appears on the forehead: wherefore it is written (Ezech. iii. 8): *Behold I have made . . . thy forehead harder than their foreheads*. Hence the sacrament of the Eucharist, whereby man is confirmed in himself, belongs to the heart, according to Ps. ciii. 15: *That bread may strengthen man's heart*. But the sacrament of Confirmation is required as a sign of fortitude against others; and for this reason it is given on the forehead.

Reply Obj. 3. This sacrament is given that we may confess freely: but not that we may confess simply, for this

is also the effect of Baptism. And therefore it should not be given on the mouth, but on the forehead, where appear the signs of those passions which hinder free confession.

TENTH ARTICLE.

WHETHER HE WHO IS CONFIRMED NEEDS ONE TO STAND* FOR HIM?

We proceed thus to the Tenth Article :—

Objection 1. It seems that he who is confirmed needs no one to stand for him. For this sacrament is given not only to children but also to adults. But adults can stand for themselves. Therefore it is absurd that someone else should stand for them.

Obj. 2. Further, he that belongs already to the Church, has free access to the prince of the Church, *i.e.*, the bishop. But this sacrament, as stated above (A. 6), is given only to one that is baptized, who is already a member of the Church. Therefore it seems that he should not be brought by another to the bishop in order to receive this sacrament.

Obj. 3. Further, this sacrament is given for spiritual strength, which has more vigour in men than in women, according to Prov. xxxi. 10: *Who shall find a valiant woman?* Therefore at least a woman should not stand for a man in confirmation.

On the contrary, Are the following words of Pope Innocent, which are to be found in the Decretals (XXX., Q. 4): *If anyone raise the children of another's marriage from the sacred font, or stand for them in Confirmation*, etc. Therefore, just as someone is required as sponsor of one who is baptized, so is someone required to stand for him who is to be confirmed.

I answer that, As stated above (AA. 1, 4, 9), this sacrament is given to man for strength in the spiritual combat. Now, just as one newly born requires someone to teach him things pertaining to ordinary conduct, according to Heb. xii. 9: *We have had fathers of our flesh, for instructors, and we obeyed* (Vulg., *reverenced*) them; so they who are

* Literally, *to hold him.*

chosen for the fight need instructors by whom they are informed of things concerning the conduct of the battle, and hence in earthly wars, generals and captains are appointed to the command of the others. For this reason he also who receives this sacrament, has someone to stand for him, who, as it were, has to instruct him concerning the fight.

Likewise, since this sacrament bestows on man the perfection of spiritual age, as stated above (AA. 2, 5), therefore he who approaches this sacrament is upheld by another, as being spiritually a weakling and a child.

Reply Obj. 1. Although he who is confirmed, be adult in body, nevertheless he is not yet spiritually adult.

Reply Obj. 2. Though he who is baptized is made a member of the Church, nevertheless he is not yet enrolled as a Christian soldier. And therefore he is brought to the bishop, as to the commander of the army, by one who is already enrolled as a Christian soldier. For one who is not yet confirmed should not stand for another in Confirmation.

Reply Obj. 3. According to Col. iii. (Gal. iii. 28),* *in Christ Jesus there is neither male nor female.* Consequently it matters not whether a man or a woman stand for one who is to be confirmed.

Eleventh Article.

whether only a bishop can confer this sacrament?

We proceed thus to the Eleventh Article :—

Objection 1. It seems that not only a bishop can confer this sacrament. For Gregory (*Regist.* iv.), writing to Bishop Januarius, says: *We hear that some were scandalized because we forbade priests to anoint with chrism those who have been baptized. Yet in doing this we followed the ancient custom of our Church : but if this trouble some so very much, we permit priests, where no bishop is to be had, to anoint the baptized on the forehead with chrism.* But that which is essential to

* See note on I., Q. XCIII., A. 6.

the sacraments should not be changed for the purpose of avoiding scandal. Therefore it seems that it is not essential to this sacrament that it be conferred by a bishop.

Obj. 2. Further, the sacrament of Baptism seems to be more efficacious than the sacrament of Confirmation: since it bestows full remission of sins, both as to guilt and as to punishment, whereas this sacrament does not. But a simple priest, in virtue of his office, can give the sacrament of Baptism: and in a case of necessity anyone, even without Orders, can baptize. Therefore it is not essential to this sacrament that it be conferred by a bishop.

Obj. 3. Further, the top of the head, where according to medical men the reason is situated (*i.e.*, the *particular reason*, which is called the *cogitative faculty*), is more noble than the forehead, which is the site of the imagination. But a simple priest can anoint the baptized with chrism on the top of the head. Therefore much more can he anoint them with chrism on the forehead, which belongs to this sacrament.

On the contrary, Pope Eusebius (*Ep.* iii. *ad Ep. Tusc.*) says: *The sacrament of the imposition of the hand should be held in great veneration, and can be given by none but the high priests. Nor is it related or known to have been conferred in apostolic times by others than the apostles themselves; nor can it ever be either licitly or validly performed by others than those who stand in their place. And if anyone presume to do otherwise, it must be considered null and void; nor will such a thing ever be counted among the sacraments of the Church.* Therefore it is essential to this sacrament, which is called *the sacrament of the imposition of the hand*, that it be given by a bishop.

I answer that, In every work the final completion is reserved to the supreme act or power; thus the preparation of the matter belongs to the lower craftsmen, the higher gives the form, but the highest of all is he to whom pertains the use, which is the end of things made by art; thus also the letter which is written by the clerk, is signed by his employer. Now the faithful of Christ are a Divine work,

according to 1 Cor. iii. 9: *You are God's building;* and they are also *an epistle*, as it were, *written with the Spirit of God*, according to 2 Cor. iii. 2, 3. And this sacrament of Confirmation is, as it were, the final completion of the sacrament of Baptism; in the sense that by Baptism man is built up into a spiritual dwelling, and is written like a spiritual letter; whereas by the sacrament of Confirmation, like a house already built, he is consecrated as a temple of the Holy Ghost, and as a letter already written, is signed with the sign of the cross. Therefore the conferring of this sacrament is reserved to bishops, who possess supreme power in the Church: just as in the primitive Church, the fulness of the Holy Ghost was given by the apostles, in whose place the bishops stand (Acts viii.). Hence Pope Urban (I.) says: *All the faithful should, after Baptism, receive the Holy Ghost by the imposition of the bishop's hand, that they may become perfect Christians.*

Reply Obj. 1. The Pope has the plenitude of power in the Church, in virtue of which he can commit to certain lower orders things that belong to the higher orders: thus he allows priests to confer minor orders, which belong to the episcopal power. And in virtue of this fulness of power the Pope, Blessed Gregory, allowed simple priests to confer this sacrament, so long as the scandal was ended.

Reply Obj. 2. The sacrament of Baptism is more efficacious than this sacrament as to the removal of evil, since it is a spiritual birth, that consists in change from non-being to being. But this sacrament is more efficacious for progress in good; since it is a spiritual growth from imperfect being to perfect being. And hence this sacrament is committed to a more worthy minister.

Reply Obj. 3. As Rabanus says (*De Instit. Cleric.* i.), *the baptized is signed by the priest with chrism on the top of the head, but by the bishop on the forehead, that the former unction may symbolize the descent of the Holy Ghost on him, in order to consecrate a dwelling to God: and that the second also may teach us that the sevenfold grace of the same Holy Ghost descends on man with all fulness of sanctity, knowledge and*

virtue. Hence this unction is reserved to bishops, not on account of its being applied to a more worthy part of the body, but by reason of its having a more powerful effect.

TWELFTH ARTICLE.

WHETHER THE RITE OF THIS SACRAMENT IS APPROPRIATE?

We proceed thus to the Twelfth Article :—

Objection 1. It seems that the rite of this sacrament is not appropriate. For the sacrament of Baptism is of greater necessity than this, as stated above (A. 2 *ad* 4; Q. LXV., AA. 3, 4). But certain seasons are fixed for Baptism, viz., Easter and Pentecost. Therefore some fixed time of the year should be chosen for this sacrament.

Obj. 2. Further, just as this sacrament requires devotion both in the giver and in the receiver, so also does the sacrament of Baptism. But in the sacrament of Baptism it is not necessary that it should be received or given fasting. Therefore it seems unfitting for the Council of Orleans to declare that *those who come to Confirmation should be fasting ;* and the Council of Meaux, *that bishops should not give the Holy Ghost with imposition of the hand except they be fasting*.

Obj. 3. Further, chrism is a sign of the fulness of the Holy Ghost, as stated above (A. 2). But the fulness of the Holy Ghost was given to Christ's faithful on the day of Pentecost, as related in Acts ii. 1. Therefore the chrism should be mixed and blessed on the day of Pentecost rather than on Maundy Thursday.

On the contrary Is the use of the Church, who is governed by the Holy Ghost.

I answer that, Our Lord promised His faithful (Matth. xviii. 20) saying: *Where there are two or three gathered together in My name, there am I in the midst of them*. And therefore we must hold firmly that the Church's ordinations are directed by the wisdom of Christ. And for this reason we must look upon it as certain that the rite observed by the Church, in this and the other sacraments, is appropriate.

Reply Obj. 1. As Pope Melchiades says (*Ep. ad Ep.*

Hisp.), *these two sacraments*, viz., Baptism and Confirmation, *are so closely connected that they can nowise be separated save by death intervening, nor can one be duly celebrated without the other*. Consequently the same seasons are fixed for the solemn celebration of Baptism and of this sacrament. But since this sacrament is given only by bishops, who are not always present where priests are baptizing, it was necessary, as regards the common use, to defer the sacrament of Confirmation to other seasons also.

Reply Obj. 2. *The sick and those in danger of death are exempt* from this prohibition, as we read in the decree of the Council of Meaux. And therefore, on account of the multitude of the faithful, and on account of imminent dangers, it is allowed for this sacrament, which can be given by none but a bishop, to be given or received even by those who are not fasting: since one bishop, especially in a large diocese, would not suffice to confirm all, if he were confined to certain times. But where it can be done conveniently, it is more becoming that both giver and receiver should be fasting.

Reply Obj. 3. According to the acts of the Council of Pope Martin, *it was lawful at all times to prepare the chrism*. But since solemn Baptism, for which chrism has to be used, is celebrated on Easter Eve, it was rightly decreed, that chrism should be consecrated by the bishop two days beforehand, that it may be sent to the various parts of the diocese. Moreover, this day is sufficiently appropriate to the blessing of sacramental matter, since thereon was the Eucharist instituted, to which, in a certain way, all the other sacraments are ordained, as stated above (Q. LXV., A. 3).

QUESTION LXXIII.

OF THE SACRAMENT OF THE EUCHARIST.

(In Six Articles.)

We have now to consider the sacrament of the Eucharist; and first of all we treat of the sacrament itself; secondly, of its matter; thirdly, of its form; fourthly, of its effects; fifthly, of the recipients of this sacrament; sixthly, of the minister; seventhly, of the rite.

Under the first heading there are six points of inquiry: (1) Whether the Eucharist is a sacrament? (2) Whether it is one or several sacraments? (3) Whether it is necessary for salvation? (4) Its names. (5) Its institution. (6) Its figures.

First Article.

Whether the Eucharist is a Sacrament?

We proceed thus to the First Article:—

Objection 1. It seems that the Eucharist is not a sacrament. For two sacraments ought not to be ordained for the same end, because every sacrament is efficacious in producing its effect. Therefore, since both Confirmation and the Eucharist are ordained for perfection, as Dionysius says (*Eccl. Hier.* iv.), it seems that the Eucharist is not a sacrament, since Confirmation is one, as stated above (Q. LXV., A. 1; Q. LXXII., A. 1).

Obj. 2. Further, in every sacrament of the New Law, that which comes visibly under our senses causes the invisible effect of the sacrament, just as cleansing with water causes the baptismal character and spiritual cleansing, as stated above (Q. LXIII., A. 6; Q. LXVI., AA. 1, 3, 7). But the

species of bread and wine, which are the objects of our senses in this sacrament, neither produce Christ's true body, which is both reality and sacrament, nor His mystical body, which is the reality only in the Eucharist. Therefore, it seems that the Eucharist is not a sacrament of the New Law.

Obj. 3. Further, Sacraments of the New Law, as having matter, are perfected by the use of the matter, as Baptism is by ablution, and Confirmation by signing with chrism. If, then, the Eucharist be a sacrament, it would be perfected by the use of the matter, and not by its consecration. But this is manifestly false, because the words spoken in the consecration of the matter are the form of this sacrament, as will be shown later on (Q. LXXVIII., A. 1). Therefore the Eucharist is not a sacrament.

On the contrary, It is said in the Collect*: *May this Thy Sacrament not make us deserving of punishment.*

I answer that, The Church's sacraments are ordained for helping man in the spiritual life. But the spiritual life is analogous to the corporeal, since corporeal things bear a resemblance to spiritual. Now it is clear that just as generation is required for corporeal life, since thereby man receives life; and growth, whereby man is brought to maturity: so likewise food is required for the preservation of life. Consequently, just as for the spiritual life there had to be Baptism, which is spiritual generation; and Confirmation, which is spiritual growth: so there needed to be the sacrament of the Eucharist, which is spiritual food.

Reply Obj. 1. Perfection is twofold. The first lies within man himself; and he attains it by growth: such perfection belongs to Confirmation. The other is the perfection which comes to man from the addition of food, or clothing, or something of the kind; and such is the perfection befitting the Eucharist, which is the spiritual refreshment.

Reply Obj. 2. The water of Baptism does not cause any spiritual effect by reason of the water, but by reason of the power of the Holy Ghost, which power is in the water.

* Postcommunion '*pro vivis et defunctis.*'

Hence on John v. 4, *An angel of the Lord at certain times*, etc., Chrysostom observes: *The water does not act simply as such upon the baptized, but when it receives the grace of the Holy Ghost, then it looses all sins.* But the true body of Christ bears the same relation to the species of the bread and wine, as the power of the Holy Ghost does to the water of Baptism: hence the species of the bread and wine produce no effect except from the virtue of Christ's true body.

Reply Obj. 3. A sacrament is so termed because it contains something sacred. Now a thing can be styled sacred from two causes; either absolutely, or in relation to something else. The difference between the Eucharist and other sacraments having sensible matter, is that whereas the Eucharist contains something which is sacred absolutely, namely, Christ's own body; the baptismal water contains something which is sacred in relation to something else, namely, the sanctifying power: and the same holds good of chrism and suchlike. Consequently, the sacrament of the Eucharist is completed in the very consecration of the matter, whereas the other sacraments are completed in the application of the matter for the sanctifying of the individual. And from this follows another difference. For, in the sacrament of the Eucharist, what is both reality and sacrament is in the matter itself; but what is reality only, namely, the grace bestowed, is in the recipient; whereas in Baptism both are in the recipient, namely, the character, which is both reality and sacrament, and the grace of pardon of sins, which is reality only. And the same holds good of the other sacraments.

SECOND ARTICLE.

WHETHER THE EUCHARIST IS ONE SACRAMENT OR SEVERAL ?

We proceed thus to the Second Article :—

Objection 1. It seems that the Eucharist is not one sacrament but several, because it is said in the Collect*: *May the sacraments which we have received purify us, O Lord:* and this

* Postcommunion '*pro vivis et defunctis.*'

is said on account of our receiving the Eucharist. Consequently the Eucharist is not one sacrament but several.

Obj. 2. Further, it is impossible for genera to be multiplied without the species being multiplied: thus it is impossible for one man to be many animals. But, as stated above (Q. LX., A. 1), sign is the genus of sacrament. Since, then, there are more signs than one, to wit, bread and wine, it seems to follow that here must be more sacraments than one.

Obj. 3. Further, this sacrament is perfected in the consecration of the matter, as stated above (A. 1 *ad* 3). But in this sacrament there is a double consecration of the matter. Therefore, it is a twofold sacrament.

On the contrary, The Apostle says (1 Cor. x. 17): *For we, being many, are one bread, one body, all that partake of one bread:* from which it is clear that the Eucharist is the sacrament of the Church's unity. But a sacrament bears the likeness of the reality whereof it is the sacrament. Therefore the Eucharist is one sacrament.

I answer that, As stated in *Metaph.* v., a thing is said to be one, not only from being indivisible, or continuous, but also when it is complete; thus we speak of one house, and one man. A thing is one in perfection, when it is complete through the presence of all that is needed for its end; as a man is complete by having all the members required for the operation of his soul, and a house by having all the parts needful for dwelling therein. And so this sacrament is said to be one. Because it is ordained for spiritual refreshment, which is conformed to corporeal refreshment. Now there are two things required for corporeal refreshment, namely, food, which is dry sustenance, and drink, which is wet sustenance. Consequently, two things concur for the integrity of this sacrament, to wit, spiritual food and spiritual drink, according to John: *My flesh is meat indeed, and My blood is drink indeed.* Therefore, this sacrament is materially many, but formally and perfectively one.

Reply Obj. 1. The same Collect at first employs the plural: *May the sacraments which we have received purify us;* and afterwards the singular number: *May this*

sacrament of Thine not make us worthy of punishment: so as to show that this sacrament is in a measure several, yet simply one.

Reply Obj. 2. The bread and wine are materially several signs, yet formally and perfectively one, inasmuch as one refreshment is prepared therefrom.

Reply Obj. 3. From the double consecration of the matter no more can be gathered than that the sacrament is several materially, as stated above.

THIRD ARTICLE.

WHETHER THE EUCHARIST IS NECESSARY FOR SALVATION?

We proceed thus to the Third Article:—

Objection 1. It seems that this sacrament is necessary for salvation. For Our Lord said (John vi. 54): *Except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you.* But Christ's flesh is eaten and His blood drunk in this sacrament. Therefore, without this sacrament man cannot have the health of spiritual life.

Obj. 2. Further, this sacrament is a kind of spiritual food. But bodily food is requisite for bodily health. Therefore, also is this sacrament, for spiritual health.

Obj. 3. Further, as Baptism is the sacrament of Our Lord's Passion, without which there is no salvation, so also is the Eucharist. For the Apostle says (1 Cor. xi. 26): *For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He come.* Consequently, as Baptism is necessary for salvation, so also is this sacrament.

On the contrary, Augustine writes (*Ad Bonifac., contra Pelag. I.*): *Nor are you to suppose that children cannot possess life, who are deprived of the body and blood of Christ.*

I answer that, Two things have to be considered in this sacrament, namely, the sacrament itself, and what is contained in it. Now it was stated above (A. 1, *Obj.* 2) that the reality of the sacrament is the unity of the mystical body, without which there can be no salvation; for there is no

entering into salvation outside the Church, just as in the time of the deluge there was none outside the Ark, which denotes the Church, according to 1 Pet. iii. 20, 21. And it has been said above (Q. LXVIII., A. 2), that before receiving a sacrament, the reality of the sacrament can be had through the very desire of receiving the sacrament. Accordingly, before actual reception of this sacrament, a man can obtain salvation through the desire of receiving it, just as he can before Baptism through the desire of Baptism, as stated above (Q. LXVIII., A. 2). Yet there is a difference in two respects. First of all, because Baptism is the beginning of the spiritual life, and the door of the sacraments; whereas the Eucharist is, as it were, the consummation of the spiritual life, and the end of all the sacraments, as was observed above (Q. LXIII., A. 6): for by the hallowings of all the sacraments preparation is made for receiving or consecrating the Eucharist. Consequently, the reception of Baptism is necessary for starting the spiritual life, while the receiving of the Eucharist is requisite for its consummation; by partaking not indeed actually, but in desire, as an end is possessed in desire and intention. Another difference is because by Baptism a man is ordained to the Eucharist, and therefore from the fact of children being baptized, they are destined by the Church to the Eucharist; and just as they believe through the Church's faith, so they desire the Eucharist through the Church's intention, and, as a result, receive its reality. But they are not disposed for Baptism by any previous sacrament, and consequently, before receiving Baptism, in no way have they Baptism in desire; but adults alone have: consequently, they cannot have the reality of the sacrament without receiving the sacrament itself. Therefore this sacrament is not necessary for salvation in the same way as Baptism is.

Reply Obj. 1. As Augustine says, explaining John vi. 54, *This food and this drink*, namely, of His flesh and blood: *He would have us understand the fellowship of His body and members, which is the Church in His predestinated, and called, and justified, and glorified, His holy and believing ones.*

Hence, as he says in his Epistle to Boniface (Pseudo-Beda, *in* 1 *Cor.* x. 17): *No one should entertain the slightest doubt, that then every one of the faithful becomes a partaker of the body and blood of Christ, when in Baptism he is made a member of Christ's body; nor is he deprived of his share in that body and chalice even though he depart from this world in the unity of Christ's body, before he eats that bread and drinks of that chalice.*

Reply Obj. 2. The difference between corporeal and spiritual food lies in this, that the former is changed into the substance of the person nourished, and consequently it cannot avail for supporting life except it be partaken of; but spiritual food changes man into itself, according to that saying of Augustine (*Conf.* vii.), that he heard the voice of Christ as it were saying to him: *Nor shalt thou change Me into thyself, as food of thy flesh, but thou shalt be changed into Me.* But one can be changed into Christ, and be incorporated in Him by mental desire, even without receiving this sacrament. And consequently the comparison does not hold.

Reply Obj. 3. Baptism is the sacrament of Christ's death and Passion, according as a man is born anew in Christ in virtue of His Passion; but the Eucharist is the sacrament of Christ's Passion according as a man is made perfect in union with Christ Who suffered. Hence, as Baptism is called the sacrament of Faith, which is the foundation of the spiritual life, so the Eucharist is termed the sacrament of Charity, which is *the bond of perfection* (Col. iii. 14).

FOURTH ARTICLE.

WHETHER THIS SACRAMENT IS SUITABLY CALLED BY VARIOUS NAMES?

We proceed thus to the Fourth Article:—

Objection 1. It seems that this sacrament is not suitably called by various names. For names should correspond with things. But this sacrament is one, as stated above (A. 2). Therefore, it ought not to be called by various names.

Obj. 2. Further, a species is not properly denominated by what is common to the whole genus. But the Eucharist is

a sacrament of the New Law; and it is common to all the sacraments for grace to be conferred by them, which the name *Eucharist* denotes, for it is the same thing as *good grace*. Furthermore, all the sacraments bring us help on our journey through this present life, which is the notion conveyed by *Viaticum*. Again something sacred is done in all the sacraments, which belongs to the notion of *Sacrifice;* and the faithful intercommunicate through all the sacraments, which this Greek word Σύναξις and the Latin *Communio* express. Therefore, these names are not suitably adapted to this sacrament.

Obj. 3. Further, a host* seems to be the same as a sacrifice. Therefore, as it is not properly called a sacrifice, so neither is it properly termed *a Host*.

On the contrary, Is the use of these expressions by the faithful.

I answer that, This sacrament has a threefold significance: one with regard to the past, inasmuch as it is commemorative of Our Lord's Passion, which was a true sacrifice, as stated above (Q. XLVIII., A. 3), and in this respect it is called a *Sacrifice*.

With regard to the present it has another meaning, namely, that of Ecclesiastical unity, in which men are aggregated through this Sacrament; and in this respect it is called *Communion* or Σύναξις. For Damascene says (*De Fide Orthod.* iv.) that *it is called Communion because we communicate with Christ through it, both because we partake of His flesh and Godhead, and because we communicate with and are united to one another through it.*

With regard to the future it has a third meaning, inasmuch as this sacrament foreshadows the Divine fruition, which shall come to pass in heaven; and according to this it is called *Viaticum*, because it supplies the way of winning thither. And in this respect it is also called the *Eucharist*, that is, *good grace*, because *the grace of God is life everlasting* (Rom. vi. 23); or because it really contains Christ, Who is *full of grace*.

* From Latin *hostia*, a victim.

In Greek, moreover, it is called Μετάληψις, *i.e.*, *Assumption*, because, as Damascene says (*loc. cit.*), *we thereby assume the Godhead of the Son.*

Reply Obj. 1. There is nothing to hinder the same thing from being called by several names, according to its various properties or effects.

Reply Obj. 2. What is common to all the sacraments is attributed antonomastically to this one on account of its excellence.

Reply Obj. 3. This sacrament is called a *Sacrifice* inasmuch as it represents the Passion of Christ; but it is termed a *Host* inasmuch as it contains Christ, Who is *a host* (Douay, —*sacrifice*) . . . *of sweetness* (Eph. v. 2).

FIFTH ARTICLE.

WHETHER THE INSTITUTION OF THIS SACRAMENT WAS APPROPRIATE ?

We proceed thus to the Fifth Article :—

Objection 1. It seems that the institution of this sacrament was not appropriate, because as the Philosopher says (*De Gener.* ii.): *We are nourished by the things from whence we spring.* But by Baptism, which is spiritual regeneration, we receive our spiritual being, as Dionysius says (*Eccl. Hier.* ii.). Therefore we are also nourished by Baptism. Consequently there was no need to institute this sacrament as spiritual nourishment.

Obj. 2. Further, men are united with Christ through this sacrament as the members with the head. But Christ is the Head of all men, even of those who have existed from the beginning of the world, as stated above (Q. VIII., AA. 3, 6). Therefore the institution of this sacrament should not have been postponed till the Lord's supper.

Obj. 3. Further, this sacrament is called the memorial of Our Lord's Passion, according to Matth. xxvi. (Luke xxii. 19): *Do this for a commemoration of Me.* But a commemoration is of things past. Therefore, this sacrament should not have been instituted before Christ's Passion.

Obj. 4. Further, a man is prepared by Baptism for the Eucharist, which ought to be given only to the baptized. But Baptism was instituted by Christ after His Passion and Resurrection, as is evident from Matth. xxviii. 19. Therefore, this sacrament was not suitably instituted before Christ's Passion.

On the contrary, This sacrament was instituted by Christ, of Whom it is said (Mark vii. 37) that *He did all things well.*

I answer that, This sacrament was appropriately instituted at the supper, when Christ conversed with His disciples for the last time. First of all, because of what is contained in the sacrament: for Christ is Himself contained in the Eucharist sacramentally. Consequently, when Christ was going to leave His disciples in His proper species, He left Himself with them under the sacramental species; as the Emperor's image is set up to be reverenced in his absence. Hence Eusebius says: *Since He was going to withdraw His assumed body from their eyes, and bear it away to the stars, it was needful that on the day of the supper He should consecrate the sacrament of His body and blood for our sakes, in order that what was once offered up for our ransom should be fittingly worshipped in a mystery.*

Secondly, because without faith in the Passion there could never be any salvation, according to Rom. iii. 25: *Whom God hath proposed to be a propitiation, through faith in His blood.* It was necessary accordingly that there should be at all times among men something to show forth Our Lord's Passion; the chief sacrament of which in the Old Law was the Paschal Lamb. Hence the Apostle says (1 Cor. v. 7): *Christ our Pasch is sacrificed.* But its successor under the New Testament is the sacrament of the Eucharist, which is a remembrance of the Passion now past, just as the other was figurative of the Passion to come. And so it was fitting that when the hour of the Passion was come, Christ should institute a new Sacrament after celebrating the old, as Pope Leo (I.) says (*Serm. lviii.*).

Thirdly, because last words, chiefly such as are spoken by departing friends, are committed most deeply to memory;

since then especially affection for friends is more enkindled, and the things which affect us most are impressed the deepest in the soul. Consequently, since, as Pope Alexander (I.) says, *among sacrifices there can be none greater than the body and blood of Christ, nor any more powerful oblation;* Our Lord instituted this sacrament at His last parting with His disciples, in order that it might be held in the greater veneration. And this is what Augustine says (*Respons. ad Januar.* i.): *In order to commend more earnestly the depth of this mystery, Our Saviour willed this last act to be fixed in the hearts and memories of the disciples whom He was about to quit for the Passion.*

Reply Obj. 1. *We are nourished from the same things of which we are made,* but they do not come to us in the same way; for those out of which we are made come to us through generation, while the same, as nourishing us, come to us through being eaten. Hence, as we are new-born in Christ through Baptism, so through the Eucharist we eat Christ.

Reply Obj. 2. The Eucharist is the perfect sacrament of Our Lord's Passion, as containing Christ crucified; consequently it could not be instituted before the Incarnation; but then there was room for only such sacraments as were prefigurative of the Lord's Passion.

Reply Obj. 3. This sacrament was instituted during the supper, so as in the future to be a memorial of Our Lord's Passion as accomplished. Hence He said expressively: *As often as ye shall do these things,** speaking of the future.

Reply Obj. 4. The institution responds to the order of intention. But the sacrament of the Eucharist, although after Baptism in the receiving, is yet previous to it in intention; and therefore it behoved to be instituted first. Or else it can be said that Baptism was already instituted in Christ's Baptism; hence some were already baptized with Christ's Baptism, as we read in John iii. 22.

* Canon of the Mass.

Sixth Article.

WHETHER THE PASCHAL LAMB WAS THE CHIEF FIGURE OF THIS SACRAMENT?

We proceed thus to the Sixth Article :—

Objection 1. It seems that the Paschal Lamb was not the chief figure of this sacrament, because (Ps. cix. 4) Christ is called *a priest according to the order of Melchisedech*, since Melchisedech bore the figure of Christ's sacrifice, in offering bread and wine. But the expression of likeness causes one thing to be named from another. Therefore, it seems that Melchisedech's offering was the *principal* figure of this sacrament.

Obj. 2. Further, the passage of the Red Sea was a figure of Baptism, according to 1 Cor. x. 2: *All . . . were baptized in the cloud and in the sea.* But the immolation of the Paschal Lamb was previous to the passage of the Red Sea, and the Manna came after it, just as the Eucharist follows Baptism. Therefore the Manna is a more expressive figure of this sacrament than the Paschal Lamb.

Obj. 3. Further, the principal power of this sacrament is that it brings us into the kingdom of heaven, being a kind of *viaticum*. But this was chiefly prefigured in the sacrament of expiation when the *high-priest entered once a year into the Holy of Holies with blood*, as the Apostle proves in Heb. ix. Consequently, it seems that that sacrifice was a more significant figure of this sacrament than was the Paschal Lamb.

On the contrary, The Apostle says (1 Cor. v. 7, 8): *Christ our Pasch is sacrificed ; therefore let us feast . . . with the unleavened bread of sincerity and truth.*

I answer that, We can consider three things in this sacrament: namely, that which is sacrament only, and this is the bread and wine ; that which is both reality and sacrament, to wit, Christ's true body; and lastly that which is reality only, namely, the effect of this sacrament. Consequently, in relation to what is sacrament only, the chief,

figure of this sacrament was the oblation of Melchisedech, who offered up bread and wine.—In relation to Christ crucified, Who is contained in this sacrament, its figures were all the sacrifices of the Old Testament, especially the sacrifice of expiation, which was the most solemn of all. While with regard to its effect, the chief figure was the Manna, *having in it the sweetness of every taste* (Wisd. xvi. 20), just as the grace of this sacrament refreshes the soul in all respects.

The Paschal Lamb foreshadowed this sacrament in these three ways. First of all, because it was eaten with unleavened loaves, according to Exod. xii. 8: *They shall eat flesh . . . and unleavened bread.* As to the second, because it was immolated by the entire multitude of the children of Israel on the fourteenth day of the moon; and this was a figure of the Passion of Christ, Who is called the Lamb on account of His innocence. As to the effect, because by the blood of the Paschal Lamb the children of Israel were preserved from the destroying Angel, and brought from the Egyptian captivity; and in this respect the Paschal Lamb is the chief figure of this sacrament, because it represents it in every respect.

From this the answer to the objections is manifest.

QUESTION LXXIV.

OF THE MATTER OF THIS SACRAMENT.

(*In Eight Articles.*)

We have now to consider the matter of this sacrament: and first of all as to its species; secondly, the change of the bread and wine into the body of Christ; thirdly, the manner in which Christ's body exists in this sacrament; fourthly, the accidents of bread and wine which continue in this sacrament.

Under the first heading there are eight points for inquiry: (1) Whether bread and wine are the matter of this sacrament? (2) Whether a determinate quantity of the same is required for the matter of this sacrament? (3) Whether the matter of this sacrament is wheaten bread? (4) Whether it is unleavened or fermented bread? (5) Whether the matter of this sacrament is wine from the grape? (6) Whether water should be mixed with it? (7) Whether water is of necessity for this sacrament? (8) Of the quantity of the water added.

First Article.

WHETHER THE MATTER OF THIS SACRAMENT IS BREAD AND WINE?

We proceed thus to the First Article:—

Objection 1. It seems that the matter of this sacrament is not bread and wine. Because this sacrament ought to represent Christ's Passion more fully than did the sacraments of the Old Law. But the flesh of animals, which was the matter of the sacraments under the Old Law, shows forth Christ's Passion more fully than bread and wine. Therefore

the matter of this sacrament ought rather to be the flesh of animals than bread and wine.

Obj. 2. Further, this sacrament is to be celebrated in every place. But in many lands bread is not to be found, and in many places wine is not to be found. Therefore bread and wine are not a suitable matter for this sacrament.

Obj. 3. Further, this sacrament is for both hale and weak. But to some weak persons wine is hurtful. Therefore it seems that wine ought not to be the matter of this sacrament.

On the contrary, Pope Alexander (I.) says (*Ep. ad omnes Orthod.* i.): *In oblations of the sacraments only bread and wine mixed with water are to be offered.*

I answer that, Some have fallen into various errors about the matter of this sacrament. Some, known as the Artotyrytæ, as Augustine says (*De Hæres.* xxviii.), *offer bread and cheese in this sacrament, contending that oblations were celebrated by men in the first ages, from fruits of the earth and sheep.* Others, called Cataphrygæ and Pepuziani, *are reputed to have made their Eucharistic bread with infants' blood drawn from tiny punctures over the entire body, and mixed with flour.* Others, styled Aquarii, under guise of sobriety, offer nothing but water in this sacrament.

Now all these and similar errors are excluded by the fact that Christ instituted this sacrament under the species of bread and wine, as is evident from Matth. xxvi. Consequently, bread and wine are the proper matter of this sacrament. And the reasonableness of this is seen, first, in the use of this sacrament, which is eating: for, as water is used in the sacrament of Baptism for the purpose of spiritual cleansing, since bodily cleansing is commonly done with water; so bread and wine, wherewith men are commonly fed, are employed in this sacrament for the use of spiritual eating.

Secondly, in relation to Christ's Passion, in which the blood was separated from the body. And therefore in this sacrament, which is the memorial of Our Lord's Passion, the bread is received apart as the sacrament of the body, and the wine as the sacrament of the blood.

Thirdly, as to the effect, considered in each of the partakers. For, as Ambrose (*Mag. Sent.* iv., D. xi.) says on 1 Cor. xi. 20, this sacrament *avails for the defence of soul and body;* and therefore *Christ's body is offered* under the species of bread *for the health of the body, and the blood* under the species of wine *for the health of the soul,* according to Lev. xvii. 14: *The life of the animal* (Vulg.,—*of all flesh*) *is in the blood.*

Fourthly, as to the effect with regard to the whole Church, which is made up of many believers, just *as bread is composed of many grains, and wine flows from many grapes,* as the gloss observes on 1 Cor. x. 17: *We being many are . . . one body,* etc.

Reply Obj. 1. Although the flesh of slaughtered animals represents the Passion more forcibly, nevertheless it is less suitable for the common use of this sacrament, and for denoting the unity of the Church.

Reply Obj. 2. Although wheat and wine are not produced in every country, yet they can easily be conveyed to every land, that is, as much as is needful for the use of this sacrament: at the same time one is not to be consecrated when the other is lacking, because it would not be a complete sacrament.

Reply Obj. 3. Wine taken in small quantity cannot do the sick much harm: yet if there be fear of harm, it is not necessary for all who take Christ's body to partake also of His blood, as will be stated later (Q. LXXX., A. 12).

Second Article.

whether a determinate quantity of bread and wine is required for the matter of this sacrament?

We proceed thus to the Second Article:—

Objection 1. It seems that a determinate quantity of bread and wine is required for the matter of this sacrament. Because the effects of grace are no less set in order than those of nature. But, *there is a limit set by nature upon all existing things, and a reckoning of size and development* (*De*

Anima ii.). Consequently, in this sacrament, which is called *Eucharist*, that is, *a good grace*, a determinate quantity of the bread and wine is required.

Obj. 2. Further, Christ gave no power to the ministers of the Church regarding matters which involve derision of the faith and of His sacraments, according to 2 Cor. x. 8: *Of our power which the Lord hath given us unto edification, and not for your destruction.* But it would lead to mockery of this sacrament if the priest were to wish to consecrate all the bread which is sold in the market and all the wine in the cellar. Therefore he cannot do this.

Obj. 3. Further, if anyone be baptized in the sea, the entire sea-water is not sanctified by the form of baptism, but only the water wherewith the body of the baptized is cleansed. Therefore, neither in this sacrament can a superfluous quantity of bread be consecrated.

On the contrary, Much is opposed to little, and great to small. But there is no quantity, however small, of the bread and wine which cannot be consecrated. Therefore, neither is there any quantity, however great, which cannot be consecrated.

I answer that, Some have maintained that the priest could not consecrate an immense quantity of bread and wine, for instance, all the bread in the market or all the wine in a cask. But this does not appear to be true, because in all things containing matter, the reason for the determination of the matter is drawn from its disposition to an end, just as the matter of a saw is iron, so as to adapt it for cutting. But the end of this sacrament is the use of the faithful. Consequently, the quantity of the matter of this sacrament must be determined by comparison with the use of the faithful. But this cannot be determined by comparison with the use of the faithful who are actually present; otherwise the parish priest having few parishioners could not consecrate many hosts. It remains, then, for the matter of this sacrament to be determined in reference to the number of the faithful absolutely. But the number of the faithful is not a determinate one. Hence it cannot be said that the quantity of the matter of this sacrament is restricted.

Reply Obj. 1. The matter of every natural object has its determinate quantity by comparison with its determinate form. But the number of he faithful, for whose use this sacrament is ordained, is not a determinate one. Consequently there is no comparison.

Reply Obj. 2. The power of the Church's ministers is ordained for two purposes: first for the proper effect, and secondly for the end of the effect. But the second does not take away the first. Hence, if the priest intends to consecrate the body of Christ for an evil purpose, for instance, to make mockery of it, or to administer poison through it, he commits sin by his evil intention, nevertheless, on account of the power committed to him, he accomplishes the sacrament.

Reply Obj. 3. The sacrament of Baptism is perfected in the use of the matter: and therefore no more of the water is hallowed than what is used. But this sacrament is wrought in the consecration of the matter. Consequently there is no parallel.

Third Article.

whether wheaten bread is required for the matter of this sacrament?

We proceed thus to the Third Article :—

Objection 1. It seems that wheaten bread is not requisite for the matter of this sacrament, because this sacrament is a reminder of Our Lord's Passion. But barley bread seems to be more in keeping with the Passion than wheaten bread, as being more bitter, and because Christ used it to feed the multitudes upon the mountain, as narrated in John vi. Therefore wheaten bread is not the proper matter of this sacrament.

Obj. 2. Further, in natural things the shape is a sign of species. But some cereals resemble wheat, such as spelt and maize, from which in some localities bread is made for the use of this sacrament. Therefore wheaten bread is not the proper matter of this sacrament.

Obj. 3. Further, mixing dissolves species. But wheaten

flour is hardly to be found unmixed with some other species of grain, except in the instance of specially selected grain. Therefore it does not seem that wheaten bread is the proper matter for this sacrament.

Obj. 4. Further, what is corrupted appears to be of another species. But some make the sacrament from bread which is corrupted, and which no longer seems to be wheaten bread. Therefore, it seems that such bread is not the proper matter of this sacrament.

On the contrary, Christ is contained in this sacrament, and He compares Himself to a grain of wheat, saying (John xii. 24): *Unless the grain of wheat falling into the ground die, itself remaineth alone.* Therefore bread from corn, *i.e.* wheaten bread, is the matter of this sacrament.

I answer that, As stated above (A. 1), for the use of the sacraments such matter is adopted as is commonly made use of among men. Now among other breads wheaten bread is more commonly used by men; since other breads seem to be employed when this fails. And consequently Christ is believed to have instituted this sacrament under this species of bread. Moreover this bread strengthens man, and so it denotes more suitably the effect of this sacrament. Consequently, the proper matter for this sacrament is wheaten bread.

Reply Obj. 1. Barley bread serves to denote the hardness of the Old Law; both on account of the hardness of the bread, and because, as Augustine says (Qq. 83): *The flour within the barley, wrapped up as it is within a most tenacious fibre, denotes either the Law itself, which was given in such manner as to be vested in bodily sacraments; or else it denotes the people themselves, who were not yet despoiled of carnal desires, which clung to their hearts like fibre.* But this sacrament belongs to Christ's *sweet yoke,* and to the truth already manifested, and to a spiritual people. Consequently barley bread would not be a suitable matter for this sacrament.

Reply Obj. 2. A begetter begets a thing like to itself in species; yet there is some unlikeness as to the accidents,

owing either to the matter, or to weakness within the generative power. And therefore, if there be any cereals which can be grown from the seed of the wheat (as wild wheat from wheat seed sown in bad ground), the bread made from such grain can be the matter of this sacrament: and this does not obtain either in barley, or in spelt, or even in maize, which is of all grains the one most resembling the wheat grain. But the resemblance as to shape in such seems to denote closeness of species rather than identity; just as the resemblance in shape between the dog and the wolf goes to show that they are allied but not of the same species. Hence from such grains, which cannot in any way be generated from wheat grain, bread cannot be made such as to be the proper matter of this sacrament.

Reply Obj. 3. A moderate mixing does not alter the species, because that little is as it were absorbed by the greater. Consequently, then, if a small quantity of another grain be mixed with a much greater quantity of wheat, bread may be made therefrom so as to be the proper matter of this sacrament; but if the mixing be notable, for instance, half and half, or nearly so, then such mixing alters the species; consequently, bread made therefrom will not be the proper matter of this sacrament.

Reply Obj. 4. Sometimes there is such corruption of the bread that the species of bread is lost, as when the continuity of its parts is destroyed, and the taste, colour, and other accidents are changed; hence the body of Christ may not be made from such matter. But sometimes there is not such corruption as to alter the species, but merely disposition towards corruption, which a slight change in the savour betrays, and from such bread the body of Christ may be made: but he who does so, sins from irreverence towards the sacrament. And because starch comes of corrupted wheat, it does not seem as if the body of Christ could be made of the bread made therefrom, although some hold the contrary.

FOURTH ARTICLE.

WHETHER THIS SACRAMENT OUGHT TO BE MADE OF UNLEAVENED BREAD?

We proceed thus to the Fourth Article:—

Objection 1. It seems that this sacrament ought not to be made of unleavened bread, because in this sacrament we ought to imitate Christ's institution. But Christ appears to have instituted this sacrament in fermented bread, because, as we read in Exod. xii., the Jews, according to the Law, began to use unleavened bread on the day of the Passover, which is celebrated on the fourteenth day of the moon; and Christ instituted this sacrament at the supper which He celebrated *before the festival day of the Pasch* (John xiii. 1, 4). Therefore we ought likewise to celebrate this sacrament with fermented bread.

Obj. 2. Further, legal observances ought not to be continued in the time of grace. But the use of unleavened bread was a ceremony of the Law, as is clear from Exod. xii. Therefore we ought not to use unfermented bread in this sacrament of grace.

Obj. 3. Further, as stated above (Q. LXV., A. 1; Q. LXXIII., A. 3), the Eucharist is the sacrament of charity just as Baptism is the sacrament of faith. But the fervour of charity is signified by fermented bread, as is declared by the gloss on Matth. xiii. 33: *The kingdom of heaven is like unto leaven,* etc. Therefore this sacrament ought to be made of leavened bread.

Obj. 4. Further, leavened or unleavened are mere accidents of bread, which do not vary the species. But in the matter for the sacrament of Baptism no difference is observed regarding the variation of the accidents, as to whether it be salt or fresh, warm or cold water. Therefore neither ought any distinction to be observed, as to whether the bread be unleavened or leavened.

On the contrary, According to the Decretals (Extra, *De Celebr. Miss.*), a priest is punished *for presuming to celebrate, using fermented bread and a wooden cup.*

I answer that, Two things may be considered touching the matter of this sacrament, namely, what is necessary, and what is suitable. It is necessary that the bread be wheaten, without which the sacrament is not valid, as stated above (A. 3). It is not, however, necessary for the sacrament that the bread be unleavened or leavened, since it can be celebrated in either.

But it is suitable that every priest observe the rite of his Church in the celebration of the sacrament. Now in this matter there are various customs of the Churches: for, Gregory says: *The Roman Church offers unleavened bread, because Our Lord took flesh without union of sexes : but the Greek Churches offer leavened bread, because the Word of the Father was clothed with flesh; as leaven is mixed with the flour*. Hence, as a priest sins by celebrating with fermented bread in the Latin Church, so a Greek priest celebrating with unfermented bread in a church of the Greeks would also sin, as perverting the rite of his Church.

Nevertheless the custom of celebrating with unleavened bread is more reasonable. First, on account of Christ's institution : for He instituted this sacrament *on the first day of the Azymes* (Matth. xxvi. 17, Mark xiv. 12, Luke xxii. 7), on which day there ought to be nothing fermented in the houses of the Jews, as is stated in Exod. xii. 15, 19. Secondly, because bread is properly the sacrament of Christ's body, which was conceived without corruption, rather than of His Godhead, as will be seen later (Q. LXXVI., A. 1 *ad* 1). Thirdly, because this is more in keeping with the sincerity of the faithful, which is required in the use of this sacrament, according to 1 Cor. v. 7: *Christ our Pasch is sacrificed : therefore let us feast . . . with the unleavened bread of sincerity and truth.*

However, this custom of the Greeks is not unreasonable, both on account of its signification, to which Gregory refers, and in detestation of the heresy of the Nazarenes, who mixed up legal observances with the Gospel.

Reply Obj. 1. As we read in Exod. xii., the paschal solemnity began on the evening of the fourteenth day of the

moon. So, then, after immolating the Paschal Lamb, Christ instituted this sacrament: hence this day is said by John to precede the day of the Pasch, while the other three Evangelists call it *the first day of the Azymes*, when fermented bread was not found in the houses of the Jews, as stated above. Fuller mention was made of this in the treatise on Our Lord's Passion (Q. XLVI., A. 9 *ad* 1).

Reply Obj. 2. Those who celebrate the sacrament with unleavened bread do not intend to follow the ceremonial of the Law, but to conform to Christ's institution; so they are not Judaizing; otherwise those celebrating in fermented bread would be Judaizing, because the Jews offered up fermented bread for the firstfruits.

Reply Obj. 3. Leaven denotes charity on account of one single effect, because it makes the bread more savoury and larger; but it also signifies corruption from its very nature.

Reply Obj. 4. Since whatever is fermented partakes of corruption, this sacrament may not be made from corrupt bread, as stated above (A. 3 *ad* 4); consequently, there is a wider difference between unleavened and leavened bread than between warm and cold baptismal water: because there might be such corruption of fermented bread that it could not be validly used for the sacrament.

FIFTH ARTICLE.

WHETHER WINE OF THE GRAPE IS THE PROPER MATTER OF THIS SACRAMENT?

We proceed thus to the Fifth Article :—

Objection 1. It seems that wine of the grape is not the proper matter of this sacrament. Because, as water is the matter of Baptism, so is wine the matter of this sacrament. But Baptism can be conferred with any kind of water. Therefore this sacrament can be celebrated in any kind of wine, such as of pomegranates, or of mulberries; since vines do not grow in some countries.

Obj. 2. Further, vinegar is a kind of wine drawn from the grape, as Isidore says (*Etym.* xx.). But this sacrament

cannot be celebrated with vinegar. Therefore, it seems that wine from the grape is not the proper matter of this sacrament.

Obj. 3. Further, just as the clarified wine is drawn from grapes, so also are the juice of unripe grapes and must. But it does not appear that this sacrament may be made from such, according to what we read in the Sixth Council (*Trull.*, Can. 28): *We have learnt that in some churches the priests add grapes to the sacrifice of the oblation ; and so they dispense both together to the people. Consequently we give order that no priest shall do this in future.* And Pope Julius I. rebukes some priests *who offer wine pressed from the grape in the sacrament of the Lord's chalice.* Consequently, it seems that wine from the grape is not the proper matter of this sacrament.

On the contrary, As Our Lord compared Himself to the grain of wheat, so also He compared Himself to the vine, saying (John xv. 1): *I am the true vine.* But only bread from wheat is the matter of this sacrament, as stated above (A. 3). Therefore, only wine from the grape is the proper matter of this sacrament.

I answer that, This sacrament can only be performed with wine from the grape. First of all on account of Christ's institution, since He instituted this sacrament in wine from the grape, as is evident from His own words, in instituting this sacrament (Matth. xxvi. 29): *I will not drink from henceforth of this fruit of the vine.* Secondly, because, as stated above (A. 3), that is adopted as the matter of the sacraments which is properly and universally considered as such. Now that is properly called wine, which is drawn from the grape, whereas other liquors are called wine from resemblance to the wine of the grape. Thirdly, because the wine from the grape is more in keeping with the effect of this sacrament, which is spiritual; because it is written (Ps. ciii. 15): *That wine may cheer the heart of man.*

Reply Obj. 1. Such liquors are called wine, not properly but only from their resemblance thereto. But genuine wine can be conveyed to such countries wherein the

grape-vine does not flourish, in a quantity sufficient for this sacrament.

Reply Obj. 2. Wine becomes vinegar by corruption; hence there is no returning from vinegar to wine, as is said in *Metaph.* viii. And consequently, just as this sacrament may not be made from bread which is utterly corrupt, so neither can it be made from vinegar. It can, however, be made from wine which is turning sour, just as from bread turning corrupt, although he who does so sins, as stated above (A. 3).

Reply Obj. 3. The juice of unripe grapes is at the stage of incomplete generation, and therefore it has not yet the species of wine: on which account it may not be used for this sacrament. Must, however, has already the species of wine, for its sweetness* indicates fermentation which is *the result of its natural heat* (*Meteor.* iv.); consequently this sacrament can be made from must. Nevertheless entire grapes ought not to be mixed with this sacrament, because then there would be something else besides wine. It is furthermore forbidden to offer must in the chalice, as soon as it has been squeezed from the grape, since this is unbecoming owing to the impurity of the must. But in case of necessity it may be done: for it is said by the same Pope Julius, in the passage quoted in the argument: *If necessary, let the grape be pressed into the chalice.*

SIXTH ARTICLE.

WHETHER WATER SHOULD BE MIXED WITH THE WINE?

We proceed thus to the Sixth Article:—

Objection 1. It seems that water ought not to be mixed with the wine, since Christ's sacrifice was foreshadowed by that of Melchisedech, who (Gen. xiv. 18) is related to have offered up bread and wine only. Consequently, it seems that water should not be added in this sacrament.

Obj. 2. Further, the various sacraments have their respective matters. But water is the matter of Baptism.

* *Aut dulcis musti Vulcano decoquit humorem* (Virg.,—*Georg.* i. 295).

Therefore it should not be employed as the matter of this sacrament.

Obj. 3. Further, bread and wine are the matter of this sacrament. But nothing is added to the bread. Therefore neither should anything be added to the wine.

On the contrary, Pope Alexander (I.) writes (*Ep. I. ad omnes Orthod.*): *In the sacramental oblations which in mass are offered to the Lord, only bread and wine mixed with water are to be offered in sacrifice.*

I answer that, Water ought to be mingled with the wine which is offered in this sacrament. First of all on account of its institution: for it is believed with probability that Our Lord instituted this sacrament in wine tempered with water according to the custom of that country: hence it is written (Prov. ix. 5): *Drink the wine which I have mixed for you.* Secondly, because it harmonizes with the representation of Our Lord's Passion: hence Pope Alexander (I.) says (*loc. cit.*): *In the Lord's chalice neither wine only nor water only ought to be offered, but both mixed, because we read that both flowed from His side in the Passion.* Thirdly, because this is adapted for signifying the effect of this sacrament, since as Pope Julius says (*Concil. Bracarens* iii., Can. 1): *We see that the people are signified by the water, but Christ's blood by the wine. Therefore when water is mixed with the wine in the chalice, the people is made one with Christ.* Fourthly, because this is appropriate to the fourth effect of this sacrament, which is the entering into everlasting life: hence Ambrose says (*De Sacram.* v.): *The water flows into the chalice, and springs forth unto everlasting life.*

Reply Obj. 1. As Ambrose says (*ibid.*), just as Christ's sacrifice is denoted by the offering of Melchisedech, so likewise it is signified by the water which flowed from the rock in the desert, according to 1 Cor. x. 4: *But they drank of the spiritual rock which came after them.*

Reply Obj. 2. In Baptism water is used for the purpose of ablution: but in this sacrament it is used by way of refreshment, according to Ps. xxii. 3: *He hath brought me up on the water of refreshment.*

Reply Obj. 3. Bread is made of water and flour; and therefore, since water is mixed with the wine, neither is without water.

SEVENTH ARTICLE.

WHETHER THE MIXING WITH WATER IS ESSENTIAL TO THIS SACRAMENT?

We proceed thus to the Seventh Article:—

Objection 1. It seems that the mixing with water is essential to this sacrament. Because Cyprian says to Cecilius (*Ep.* lxiii.): *Thus the Lord's chalice is not water only and wine only, but both must be mixed together: in the same way as neither the Lord's body be of flour only, except both, i.e.,* the flour and the water *be united as one.* But the admixture of water with the flour is necessary for this sacrament. Consequently, for the like reason, so is the mixing of water with the wine.

Obj. 2. Further, at Our Lord's Passion, of which this is the memorial, water as well as blood flowed from His side. But wine, which is the sacrament of the blood, is necessary for this sacrament. For the same reason, therefore, so is water.

Obj. 3. Further, if water were not essential to this sacrament, it would not matter in the least what kind of water was used; and so water distilled from roses, or any other kind, might be employed; which is contrary to the usage of the Church. Consequently water is essential to this sacrament.

On the contrary, Cyprian says (*loc. cit.*): *If any of our predecessors, out of ignorance or simplicity, has not kept this usage, i.e.,* of mixing water with the wine, *one may pardon his simplicity;* which would not be the case if water were essential to the sacrament, as the wine or the bread. Therefore the mingling of water with the wine is not essential to the sacrament.

I answer that, Judgment concerning a sign is to be drawn from the thing signified. Now the adding of water to the wine is for the purpose of signifying the sharing of this sacrament by the faithful, in this respect that by the mixing of

the water with the wine, is signified the union of the people with Christ, as stated (A. 6). Moreover, the flowing of water from the side of Christ hanging on the cross refers to the same, because by the water is denoted the cleansing from sins, which was the effect of Christ's Passion. Now it was observed above (Q. LXXIII., A. 1 *ad* 3), that this sacrament is completed in the consecration of the matter: while the usage of the faithful is not essential to the sacrament, but only a consequence thereof. Consequently, then, the adding of water is not essential to the sacrament.

Reply Obj. 1. Cyprian's expression is to be taken in the same sense in which we say that a thing cannot be, which cannot be suitably. And so the comparison refers to what ought to be done, not to what is essential to be done; since water is of the essence of bread, but not of the essence of wine.

Reply Obj. 2. The shedding of the blood belonged directly to Christ's Passion: for it is natural for blood to flow from a wounded human body. But the flowing of the water was not necessary for the Passion; but merely to show its effect, which is to wash away sins, and to refresh us from the heat of concupiscence. And therefore the water is not offered apart from the wine in this sacrament, as the wine is offered apart from the bread; but the water is offered mixed with the wine to show that the wine belongs of itself to this sacrament, as of its very essence; but the water as something added to the wine.

Reply Obj. 3. Since the mixing of water with the wine is not necessary for the sacrament, it does not matter, as to the essence of the sacrament, what kind of water is added to the wine, whether natural water, or artificial, as rose-water, although, as to the propriety of the sacrament, he would sin who mixes any other than natural and true water, because true water flowed from the side of Christ hanging on the cross, and not phlegm, as some have said, in order to show that Christ's body was truly composed of the four elements; as by the flowing blood, it was shown to be composed of the four humours, as Pope Innocent III. says in a certain Decree.

But because the mixing of water with flour is essential to this sacrament, as making the composition of bread, if rose-water, or any other liquor besides true water, be mixed with the flour, the sacrament would not be valid, because it would not be true bread.

EIGHTH ARTICLE.

WHETHER WATER SHOULD BE ADDED IN GREAT QUANTITY?

We proceed thus to the Eighth Article:—

Objection 1. It seems that water ought to be added in great quantity, because as blood flowed sensibly from Christ's side, so did water: hence it is written (John xix. 35): *He that saw it, hath given testimony.* But water could not be sensibly present in this sacrament except it were used in great quantity. Consequently it seems that water ought to be added in great quantity.

Obj. 2. Further, a little water mixed with much wine is corrupted. But what is corrupted no longer exists. Therefore, it is the same thing to add a little water in this sacrament as to add none. But it is not lawful to add none. Therefore, neither is it lawful to add a little.

Obj. 3. Further, if it sufficed to add a little, then as a consequence it would suffice to throw one drop of water into an entire cask. But this seems ridiculous. Therefore it does not suffice for a small quantity to be added.

On the contrary, It is said in the Decretals (Extra, *De Celeb. Miss.*): *The pernicious abuse has prevailed in your country of adding water in greater quantity than the wine, in the sacrifice, where according to the reasonable custom of the entire Church more wine than water ought to be employed.*

I answer that, There is a threefold opinion regarding the water added to the wine, as Pope Innocent III. says in a certain Decretal. For some say that the water remains by itself when the wine is changed into blood: but such an opinion cannot stand, because in the sacrament of the altar after the consecration there is nothing else save the body and

the blood of Christ. Because, as Ambrose says in *De Officiis* (*De Mysteriis*, ix.): *Before the blessing it is another species that is named, after the blessing the Body is signified ;* otherwise it would not be adored with adoration of latria. And therefore others have said that as the wine is changed into blood, so the water is changed into the water which flowed from Christ's side. But this cannot be maintained reasonably, because according to this the water would be consecrated apart from the wine, as the wine is from the bread.

And therefore as he (Innocent III., *loc. cit.*) says, the more probable opinion is that which holds that the water is changed into wine, and the wine into blood. Now, this could not be done unless so little water was used that it would be changed into wine. Consequently, it is always safer to add little water, especially if the wine be weak, because the sacrament could not be celebrated if there were such addition of water as to destroy the species of the wine. Hence Pope Julius (I.) reprehends some who *keep throughout the year a linen cloth steeped in must, and at the time of sacrifice wash a part of it with water, and so make the offering.*

Reply Obj. 1. For the signification of this sacrament it suffices for the water to be appreciable by sense when it is mixed with the wine: but it is not necessary for it to be sensible after the mingling.

Reply Obj. 2. If no water were added, the signification would be utterly excluded: but when the water is changed into wine, it is signified that the people is incorporated with Christ.

Reply Obj. 3. If water were added to a cask, it would not suffice for the signification of this sacrament, but the water must be added to the wine at the actual celebration of the sacrament.

QUESTION LXXV.

OF THE CHANGE OF BREAD AND WINE INTO THE BODY AND BLOOD OF CHRIST.

(*In Eight Articles.*)

We have now to consider the change of the bread and wine into the body and blood of Christ; under which head there are eight points of inquiry: (1) Whether the substance of bread and wine remain in this sacrament after the consecration ?* (2) Whether it is annihilated ? (3) Whether it is changed into the body and blood of Christ ? (4) Whether the accidents remain after the change ? (5) Whether the substantial form remains there ? (6) Whether this change is instantaneous ? (7) Whether it is more miraculous than any other change ? (8) By what words it may be suitably expressed ?

First Article.

WHETHER THE BODY OF CHRIST BE IN THIS SACRAMENT IN VERY TRUTH, OR MERELY AS IN A FIGURE OR SIGN ?

We proceed thus to the First Article :—

Objection 1. It seems that the body of Christ is not in this sacrament in very truth, but only as in a figure, or sign. For it is written (John vi. 54) that when Our Lord had uttered these words: *Except you eat the flesh of the Son of Man, and*

* The titles of the Articles here given were taken by S. Thomas from his Commentary on the Sentences (iv. *Dist.* xc.). However, in writing the Articles he introduced a new point of inquiry, that of the First Article; and substituted another division of the matter under discussion, as may be seen by referring to the titles of the various Articles. Most editions have ignored S. Thomas's original division, and give the one to which he subsequently adhered.

drink His blood, etc., *Many of His disciples on hearing it said : 'this is a hard saying' :* to whom He rejoined: *'It is the spirit that quickeneth ; the flesh profiteth nothing' :* as if He were to say, according to Augustine's exposition on Ps. iv.*: *Give a spiritual meaning to what I have said. You are not to eat this body which you see, nor to drink the blood which they who crucify Me are to spill. It is a mystery that I put before you : in its spiritual sense it will quicken you ; but the flesh profiteth nothing.*

Obj. 2. Further, Our Lord said (Matth. xxviii. 20): *Behold I am with you all days even to the consummation of the world.* Now in explaining this, Augustine makes this observation (*Tract.* xxx. *in Joan.*) : *The Lord is on high until the world be ended ; nevertheless the truth of the Lord is here with us ; for the body, in which He rose again, must be in one place ; but His truth is spread abroad everywhere.* Therefore, the body of Christ is not in this sacrament in very truth, but only as in a sign.

Obj. 3. Further, no body can be in several places at the one time. For this does not even belong to an angel; since for the same reason it could be everywhere. But Christ's is a true body, and it is heaven. Consequently, it seems that it is not in very truth in the sacrament of the altar, but only as in a sign.

Obj. 4. Further, the Church's sacraments are ordained for the profit of the faithful. But according to Gregory in a certain Homily (xxviii. *in Evang.*), the ruler is rebuked *for demanding Christ's bodily presence.* Moreover the apostles were prevented from receiving the Holy Ghost because they were attached to His bodily presence, as Augustine says on John xvi. 7: *Except I go, the Paraclete will not come to you* (*Tract.* xciv. *in Joan.*). Therefore Christ is not in the sacrament of the altar according to His bodily presence.

On the contrary, Hilary says (*De Trin.* viii.): *There is no room for doubt regarding the truth of Christ's body and blood ; for now by Our Lord's own declaring and by our faith His flesh is truly food, and His blood is truly drink.* And Ambrose

* On Ps. xcviii. 9.

says (*De Sacram.* vi.): *As the Lord Jesus Christ is God's true Son, so is it Christ's true flesh which we take, and His true blood which we drink.*

I answer that, The presence of Christ's true body and blood in this sacrament cannot be detected by sense, nor understanding, but by faith alone, which rests upon Divine authority. Hence, on Luke xxii. 19: *This is My body, which shall be delivered up for you,* Cyril says: *Doubt not whether this be true; but take rather the Saviour's words with faith; for since He is the Truth, He lieth not.*

Now this is suitable, first for the perfection of the New Law. For, the sacrifices of the Old Law contained only in figure that true sacrifice of Christ's Passion, according to Heb. x. 1: *For the law having a shadow of the good things to come, not the very image of the things.* And therefore it was necessary that the sacrifice of the New Law instituted by Christ should have something more, namely, that it should contain Christ Himself crucified, not merely in signification or figure, but also in very truth. And therefore this sacrament which contains Christ Himself, as Dionysius says (*Eccl. Hier.* iii.), is perfective of all the other sacraments, in which Christ's virtue is participated.

Secondly, this belongs to Christ's love, out of which for our salvation He assumed a true body of our nature. And because it is the special feature of friendship to live together with friends, as the Philosopher says (*Ethic.* ix.), He promises us His bodily presence as a reward, saying (Matth. xxiv. 28): *Where the body is, there shall the eagles be gathered together.* Yet meanwhile in our pilgrimage He does not deprive us of His bodily presence; but unites us with Himself in this sacrament through the truth of His body and blood. Hence (John vi. 57) he says: *He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him.* Hence this sacrament is the sign of supreme charity, and the uplifter of our hope, from such familiar union of Christ with us.

Thirdly, it belongs to the perfection of faith, which concerns His humanity just as it does his Godhead, according to John xiv. 1: *You believe in God, believe also in Me.* And

since faith is of things unseen, as Christ shows us His Godhead invisibly, so also in this sacrament He shows us His flesh in an invisible manner.

Some men accordingly, not paying heed to these things, have contended that Christ's body and blood are not in this sacrament except as in a sign, a thing to be rejected as heretical, since it is contrary to Christ's words. Hence Berengarius, who had been the first deviser of this heresy, was afterwards forced to withdraw his error, and to acknowledge the truth of the faith.

Reply Obj. 1. From this authority the aforesaid heretics have taken occasion to err from evilly understanding Augustine's words. For when Augustine says: *You are not to eat this body which you see,* he means not to exclude the truth of Christ's body, but that it was not to be eaten in this species in which it was seen by them. And by the words: *It is a mystery that I put before you ; in its spiritual sense it will quicken you,* he intends not that the body of Christ is in this sacrament merely according to mystical signification, but *spiritually,* that is, invisibly, and by the power of the spirit. Hence (*Tract.* xxvii.), expounding John vi. 64—*the flesh profiteth nothing,* he says: *Yea, but as they understood it, for they understood that the flesh was to be eaten as it is divided piecemeal in a dead body, or as sold in the shambles, not as it is quickened by the spirit. . . . Let the spirit draw nigh to the flesh . . . then the flesh profiteth very much : for if the flesh profiteth nothing, the Word had not been made flesh, that It might dwell among us.*

Reply Obj. 2. That saying of Augustine and all others like it are to be understood of Christ's body as it is beheld in its proper species; according as Our Lord Himself says (Matth. xxvi. 11): *But Me you have not always.* Nevertheless He is invisibly under the species of this sacrament, wherever this sacrament is performed.

Reply Obj. 3. Christ's body is not in this sacrament in the same way as a body is in a place, which by its dimensions is commensurate with the place; but in a special manner which is proper to this sacrament. Hence we say that Christ's

body is upon many altars, not as in different places, but *sacramentally*: and thereby we do not understand that Christ is there only as in a sign, although a sacrament is a kind of sign; but that Christ's body is here after a fashion proper to this sacrament, as stated above.

Reply Obj. 4. This argument holds good of Christ's bodily presence, as He is present after the manner of a body, that is, as it is in its visible appearance, but not as it is spiritually, that is, invisibly, after the manner and by the virtue of the spirit. Hence Augustine (*Tract.* xxvii. *in Joan.*) says: *If thou hast understood* Christ's words spiritually concerning His flesh, *they are spirit and life to thee; if thou hast understood them carnally, they are also spirit and life, but not to thee.*

SECOND ARTICLE.

WHETHER IN THIS SACRAMENT THE SUBSTANCE OF THE BREAD AND WINE REMAINS AFTER THE CONSECRATION?

We proceed thus to the Second Article:—

Objection 1. It seems that the substance of the bread and wine does remain in this sacrament after the consecration: because Damascene says (*De Fide Orthod.* iv.): *Since it is customary for men to eat bread and drink wine, God has wedded his Godhead to them, and made them His body and blood:* and further on: *The bread of communication is not simple bread, but is united to the Godhead.* But wedding together belongs to things actually existing. Therefore the bread and wine are at the same time, in this sacrament, with the body and the blood of Christ.

Obj. 2. Further, there ought to be conformity between the sacraments. But in the other sacraments the substance of the matter remains, like the substance of water in Baptism, and the substance of chrism in Confirmation. Therefore the substance of the bread and wine remains also in this sacrament.

Obj. 3. Further, bread and wine are made use of in this sacrament, inasmuch as they denote ecclesiastical unity, as *one bread is made from many grains and wine from many grapes*, as Augustine says in his book on the Creed (*Tract.*

xxvi. *in Joan.*). But this belongs to the substance of bread and wine. Therefore, the substance of the bread and wine remains in this sacrament.

On the contrary, Ambrose says (*De Sacram.* iv.): *Although the figure of the bread and wine be seen, still, after the Consecration, they are to be believed to be nothing else than the body and blood of Christ.*

I answer that, Some have held that the substance of the bread and wine remain in this sacrament after the consecration. But this opinion cannot stand: first of all, because by such an opinion the truth of this sacrament is destroyed, to which it belongs that Christ's true body exists in this sacrament; which indeed was not there before the consecration. Now a thing cannot be in any place, where it was not previously, except by change of place, or by the conversion of another thing into itself; just as fire begins anew to be in some house, either because it is carried thither, or because it is generated there. Now it is evident that Christ's body does not begin to be present in this sacrament by local motion. First of all, because it would follow that it would cease to be in heaven: for what is moved locally does not come anew to some place unless it quit the former one. Secondly, because every body moved locally passes through all intermediary spaces, which cannot be said here. Thirdly, because it is not possible for one movement of the same body moved locally to be terminated in different places at the one time, whereas the body of Christ under this sacrament begins at the one time to be in several places. And consequently it remains that Christ's body cannot begin to be anew in this sacrament except by change of the substance of bread into itself. But what is changed into another thing, no longer remains after such change. Hence the conclusion is that, saving the truth of this sacrament, the substance of the bread cannot remain after the consecration.

Secondly, because this position is contrary to the form of this sacrament, in which it is said: *This is My body,* which would not be true if the substance of the bread were to remain there; for the substance of bread never is the body

of Christ. Rather should one say in that case: *Here is My body.*

Thirdly, because it would be opposed to the veneration of this sacrament, if any substance were there, which could not be adored with adoration of latria.

Fourthly, because it is contrary to the rite of the Church, according to which it is not lawful to take the body of Christ after bodily food, while it is nevertheless lawful to take one consecrated host after another. Hence this opinion is to be avoided as heretical.

Reply Obj. 1. God *wedded His Godhead, i.e.*, His Divine power, to the bread and wine, not that these may remain in this sacrament, but in order that He may make from them His body and blood.

Reply Obj. 2. Christ is not really present in the other sacraments, as in this; and therefore the substance of the matter remains in the other sacraments, but not in this.

Reply Obj. 3. The species which remain in this sacrament, as shall be said later (A. 5), suffice for its signification; because the nature of the substance is known by its accidents.

THIRD ARTICLE.

WHETHER THE SUBSTANCE OF THE BREAD OR WINE IS ANNIHILATED AFTER THE CONSECRATION OF THIS SACRAMENT, OR DISSOLVED INTO THEIR ORIGINAL MATTER?

We proceed thus to the Third Article:—

Objection 1. It seems that the substance of the bread is annihilated after the consecration of this sacrament, or dissolved into its original matter. For whatever is corporeal must be somewhere. But the substance of bread, which is something corporeal, does not remain, in this sacrament, as stated above (A. 2); nor can we assign any place where it may be. Consequently it is nothing after the consecration. Therefore, it is either annihilated, or dissolved into its original matter.

Obj. 2. Further, what is the term *wherefrom* in every

change exists no longer, except in the potentiality of matter; *e.g.*, when air is changed into fire, the form of the air remains only in the potentiality of matter; and in like fashion when what is white becomes black. But in this sacrament the substance of the bread or of the wine is the *term wherefrom*, while the body or the blood of Christ is the *term whereunto :* for Ambrose says in *De Officiis* (*De Myster.* ix.): *Before the blessing it is called another species, after the blessing the body of Christ is signified.* Therefore, when the consecration takes place, the substance of the bread or wine no longer remains, unless perchance dissolved into its (original) matter.

Obj. 3. Further, one of two contradictories must be true. But this proposition is false: *After the consecration the substance of the bread or wine is something.* Consequently, this is true: *The substance of the bread or wine is nothing.*

On the contrary, Augustine says (Qq. 83): *God is not the cause of tending to nothing.* But this sacrament is wrought by Divine power. Therefore, in this sacrament the substance of the bread or wine is not annihilated.

I answer that, Because the substance of the bread and wine does not remain in this sacrament, some, deeming that it is impossible for the substance of the bread and wine to be changed into Christ's flesh and blood, have maintained that by the consecration, the substance of the bread and wine is either dissolved into the original matter, or that it is annihilated.

Now the original matter into which mixed bodies can be dissolved is the four elements. For dissolution cannot be made into primary matter, so that a subject can exist without a form, since matter cannot exist without a form. But since after the consecration nothing remains under the sacramental species except the body and the blood of Christ, it will be necessary to say that the elements into which the substance of the bread and wine is dissolved, depart from thence by local motion, which would be perceived by the senses.—In like manner also the substance of the bread or wine remains until the last instant of the consecration;

but in the last instant of the consecration there is already present there the substance of the body or blood of Christ, just as the form is already present in the last instant of generation. Hence no instant can be assigned in which the original matter can be there. For it cannot be said that the substance of the bread or wine is dissolved gradually into the original matter, or that it successively quits the species, for if this began to be done in the last instant of its consecration, then at the one time under part of the host there would be the body of Christ together with the substance of bread, which is contrary to what has been said above (A. 2). But if this begin to come to pass before the consecration, there will then be a time in which under one part of the host there will be neither the substance of bread nor the body of Christ, which is not fitting. They seem indeed to have taken this into careful consideration; wherefore they formulated their proposition with an alternative, viz., that (the substance) may be annihilated. But even this cannot stand, because no way can be assigned whereby Christ's true body can begin to be in this sacrament, except by the change of the substance of bread into it, which change is excluded the moment we admit either annihilation of the substance of the bread, or dissolution into the original matter.—Likewise no cause can be assigned for such dissolution or annihilation, since the effect of the sacrament is signified by the form: but neither of these is signified by these words of the form: *This is My body*. Hence it is clear that the aforesaid opinion is false.

Reply Obj. 1. The substance of the bread or wine, after the consecration, remains neither under the sacramental species, nor elsewhere; yet it does not follow that it is annihilated; for it is changed into the body of Christ; just as, if the air, from which fire is generated, be not there or elsewhere, it does not follow that it is annihilated.

Reply Obj. 2. The form, which is the term *wherefrom*, is not changed into another form; but one form succeeds another in the subject; and therefore the first form remains only in the potentiality of matter. But here the substance

of the bread is changed into the body of Christ, as stated above. Hence the conclusion does not follow.

Reply Obj. 3. Although after the consecration this proposition is false: *The substance of the bread is something*, still that into which the substance of the bread is changed, is something, and consequently the substance of the bread is not annihilated.

Fourth Article.

Whether bread can be converted into the body of Christ?

We proceed thus to the Fourth Article:—

Objection 1. It seems that bread cannot be converted into the body of Christ. For conversion is a kind of change. But in every change there must be some subject, which from being previously in potentiality is now in act; because as is said in *Phys.* iii.: *motion is the act of a thing existing in potentiality.* But no subject can be assigned for the substance of the bread and of the body of Christ, because it is of the very nature of substance for it *not to be in a subject*, as it is said in *Prædic.* iii. Therefore it is not possible for the whole substance of the bread to be converted into the body of Christ.

Obj. 2. Further, the form of the thing into which another is converted, begins anew to inhere in the matter of the thing converted into it: as when air is changed into fire not already existing, the form of fire begins anew to be in the matter of the air: and in like manner when food is converted into non-pre-existing man, the form of the man begins to be anew in the matter of the food. Therefore, if bread be changed into the body of Christ, the form of Christ's body must necessarily begin to be in the matter of the bread, which is false. Consequently, the bread is not changed into the substance of Christ's body.

Obj. 3. Further, when two things are diverse, one never becomes the other, as whiteness never becomes blackness, as is stated in *Phys.* i. But since two contrary forms are of themselves diverse, as being the principles of formal dif-

ference, so two signate matters are of themselves diverse, as being the principles of material distinction. Consequently, it is not possible for this matter of bread to become this matter whereby Christ's body is individuated, and so it is not possible for this substance of bread to be changed into the substance of Christ's body.

On the contrary, Eusebius Emesenus says: *To thee it ought neither to be a novelty nor an impossibility that earthly and mortal things be changed into the substance of Christ.*

I answer that, As stated above (A. 2), since Christ's true body is in this sacrament, and since it does not begin to be there by local motion, nor is it contained therein as in a place, as is evident from what was stated above (A. 1 *ad* 2), it must be said then that it begins to be there by conversion of the substance of bread into itself.

Yet this change is not like natural changes, but is entirely supernatural, and effected by God's power alone. Hence Ambrose says* [(*De Sacram.* iv.): *See how Christ's word changes nature's laws, as He wills: a man is not wont to be born save of man and woman: see therefore that against the established law and order a man is born of a Virgin:* and] (*De Myster.* iv.): *It is clear that a Virgin begot beyond the order of nature: and what we make is the body from the Virgin. Why, then, do you look for nature's order in Christ's body, since the Lord Jesus was Himself brought forth of a Virgin beyond nature?* Chrysostom likewise (*Hom.* xlvii.), commenting on John vi. 64,—*The words which I have spoken to you,* namely, of this sacrament, *are spirit and life,* says: *i.e., spiritual, having nothing carnal, nor natural consequence; but they are rent from all such necessity which exists upon earth, and from the laws here established.*

For it is evident that every agent acts according as it is in act. But every created agent is limited in its act, as being of a determinate genus and species: and consequently the action of every created agent bears upon some determinate act. Now the determination of every thing in actual existence comes from its form. Consequently, no

* The passage in the brackets is not in the Leonine edition.

natural or created agent can act except by changing the form in something; and on this account every change made according to nature's laws is a formal change. But God is infinite act, as stated in the First Part (Q. VII., A. 1; Q. XXV., A. 2); hence His action extends to the whole nature of being. Therefore He can work not only formal conversion, so that diverse forms succeed each other in the same subject; but also the change of all being, so that, to wit, the whole substance of one thing be changed into the whole substance of another. And this is done by Divine power in this sacrament; for the whole substance of the bread is changed into the whole substance of Christ's body, and the whole substance of the wine into the whole substance of Christ's blood. Hence this is not a formal, but a substantial conversion; nor is it a kind of natural movement: but, with a name of its own, it can be called *transubstantiation.*

Reply Obj. 1. This objection holds good in respect of formal change, because it belongs to a form to be in matter or in a subject; but it does not hold good in respect of the change of the entire substance. Hence, since this substantial change implies a certain order of substances, one of which is changed into the other, it is in both substances as in a subject, just as order and number.

Reply Obj. 2. This argument also is true of formal conversion or change, because, as stated above (A. *ad* 1), a form must be in some matter or subject. But this is not so in a change of the entire substance; for in this case no subject is possible.

Reply Obj. 3. Form cannot be changed into form, nor matter into matter by the power of any finite agent. Such a change, however, can be made by the power of an infinite agent, which has control over all being, because the nature of being is common to both forms and to both matters; and whatever there is of being in the one, the author of being can change into whatever there is of being in the other, withdrawing that whereby it was distinguished from the other.

FIFTH ARTICLE.

WHETHER THE ACCIDENTS OF THE BREAD AND WINE REMAIN IN THIS SACRAMENT AFTER THE CHANGE?

We proceed thus to the Fifth Article :—

Objection 1. It seems that the accidents of the bread and wine do not remain in this sacrament. For when that which comes first is removed, that which follows is also taken away. But substance is naturally before accident, as is proved in *Metaph.* vii. Since, then, after consecration, the substance of the bread does not remain in this sacrament, it seems that its accidents cannot remain.

Obj. 2. Further, there ought not to be any deception in a sacrament of truth. But we judge of substance by accidents. It seems, then, that human judgment is deceived, if, while the accidents remain, the substance of the bread does not. Consequently this is unbecoming to this sacrament.

Obj. 3. Further, although our faith is not subject to reason, still it is not contrary to reason, but above it, as was said in the beginning of this work (P. I., Q. I., A. 6 *ad* 2; A. 8). But our reason has its origin in the senses. Therefore our faith ought not to be contrary to the senses, as it is when sense judges that to be bread which faith believes to be the substance of Christ's body. Therefore it is not befitting this sacrament for the accidents of bread to remain subject to the senses, and for the substance of bread not to remain.

Obj. 4. Further, what remains after the change has taken place seems to be the subject of change. If therefore the accidents of the bread remain after the change has been effected, it seems that the accidents are the subject of the change. But this is impossible; for *an accident cannot have an accident* (*Metaph.* iii.). Therefore the accidents of the bread and wine ought not to remain in this sacrament.

On the contrary, Augustine says in his book on the Sentences of Prosper (Lanfranc, *De Corp. et Sang. Dom.* xiii.):

Under the species which we behold, of bread and wine, we honour invisible things, i.e., flesh and blood.

I answer that, It is evident to sense that all the accidents of the bread and wine remain after the consecration. And this is reasonably done by Divine providence. First of all, because it is not customary, but horrible, for men to eat human flesh, and to drink blood. And therefore Christ's flesh and blood are set before us to be partaken of under the species of those things which are the more commonly used by men, namely, bread and wine. Secondly, lest this sacrament might be derided by unbelievers, if we were to eat Our Lord under His own species. Thirdly, that while we receive Our Lord's body and blood invisibly, this may redound to the merit of faith.

Reply Obj. 1. As is said in the book *De Causis*, an effect depends more on the first cause than on the second. And therefore by God's power, which is the first cause of all things, it is possible for that which follows to remain, while that which is first is taken away.

Reply Obj. 2. There is no deception in this sacrament; for the accidents which are discerned by the senses are truly present. But the intellect, whose proper object is substance, as is said in *De Anima* iii., is preserved by faith from deception.

And this serves as answer to the third argument; because faith is not contrary to the senses, but concerns things to which sense does not reach.

Reply Obj. 4. This change has not properly a subject, as was stated above (A. 4 *ad* 1); nevertheless the accidents which remain have some resemblance of a subject.

Sixth Article.

WHETHER THE SUBSTANTIAL FORM OF THE BREAD REMAINS IN THIS SACRAMENT AFTER THE CONSECRATION?

We proceed thus to the Sixth Article :—

Objection 1. It seems that the substantial form of the bread remains in this sacrament after the consecration. For it has been said (A. 5) that the accidents remain after the conse-

cration. But since bread is an artificial thing, its form is an accident. Therefore it remains after the consecration.

Obj. 2. Further, the form of Christ's body is His soul: for it is said in *De Anima* ii., that the soul *is the act of a physical body which has life in potentiality.* But it cannot be said that the substantial form of the bread is changed into the soul. Therefore it appears that it remains after the consecration.

Obj. 3. Further, the proper operation of a thing follows its substantial form. But what remains in this sacrament, nourishes, and performs every operation which bread would do were it present. Therefore the substantial form of the bread remains in this sacrament after the consecration.

On the contrary, The substantial form of bread is of the substance of bread. But the substance of the bread is changed into the body of Christ, as stated above (AA. 2, 3, 4). Therefore the substantial form of the bread does not remain.

I answer that, Some have contended that after the consecration not only do the accidents of the bread remain, but also its substantial form. But this cannot be. First of all, because if the substantial form of the bread were to remain, nothing of the bread would be changed into the body of Christ, excepting the matter; and so it would follow that it would be changed, not into the whole body of Christ, but into its matter, which is repugnant to the form of the sacrament, wherein it is said: *This is My body.*

Secondly, because if the substantial form of the bread were to remain, it would remain either in matter, or separated from matter. The first cannot be, for if it were to remain in the matter of the bread, then the whole substance of the bread would remain, which is against what was said above (A. 2). Nor could it remain in any other matter, because the proper form exists only in its proper matter.—But if it were to remain separate from matter, it would then be an actually intelligible form, and also an intelligence; for all forms separated from matter are such.

Thirdly, it would be unbefitting this sacrament: because the accidents of the bread remain in this sacrament,

in order that the body of Christ may be seen under them, and not under its proper species, as stated above (A. 5).

And therefore it must be said that the substantial form of the bread does not remain.

Reply Obj. 1. There is nothing to prevent art from making a thing whose form is not an accident, but a substantial form; as frogs and serpents can be produced by art: for art produces such forms not by its own power, but by the power of natural energies. And in this way it produces the substantial forms of bread, by the power of fire baking the matter made up of flour and water.

Reply Obj. 2. The soul is the form of the body, giving it the whole order of perfect being, *i.e.*, being, corporeal being, and animated being, and so on. Therefore the form of the bread is changed into the form of Christ's body, according as the latter gives corporeal being, but not according as it bestows animated being.

Reply Obj. 3. Some of the operations of bread follow it by reason of the accidents, such as to affect the senses, and such operations are found in the species of the bread after the consecration on account of the accidents which remain. But some other operations follow the bread either by reason of the matter, such as that it is changed into something else, or else by reason of the substantial form, such as an operation consequent upon its species, for instance, that it *strengthens man's heart* (Ps. ciii. 15); and such operations are found in this sacrament, not on account of the form or matter remaining, but because they are bestowed miraculously upon the accidents themselves, as will be said later (Q. LXXVII., A. 3 *ad* 2, 3; AA. 5, 6).

Seventh Article.

whether this change is wrought instantaneously?

We proceed thus to the Seventh Article:—

Objection 1. It seems that this change is not wrought instantaneously, but successively. For in this change there is first the substance of bread, and afterwards the substance

of Christ's body. Neither, then, is in the same instant, but in two instants. But there is a mid-time between every two instants. Therefore this change must take place according to the succession of time, which is between the last instant in which the bread is there, and the first instant in which the body of Christ is present.

Obj. 2. Further, in every change something is *in becoming* and something is *in being*. But these two things do not exist at the one time, for, what is *in becoming*, is not yet, whereas what is *in being*, already is. Consequently, there is a before and an after in such change: and so necessarily the change cannot be instantaneous, but successive.

Obj. 3. Further, Ambrose says (*De Sacram.* iv.) that this sacrament *is made by the words of Christ*. But Christ's words are pronounced successively. Therefore the change takes place successively.

On the contrary, This change is effected by a power which is infinite, to which it belongs to operate in an instant.

I answer that, A change may be instantaneous from a threefold reason. First on the part of the form, which is the terminus of the change. For, if it be a form that receives more and less, it is acquired by its subject successively, such as health; and therefore because a substantial form does not receive more and less, it follows that its introduction into matter is instantaneous.

Secondly on the part of the subject, which sometimes is prepared successively for receiving the form; thus water is heated successively. When, however, the subject itself is in the ultimate disposition for receiving the form, it receives it suddenly, as a transparent body is illuminated suddenly. Thirdly on the part of the agent, which possesses infinite power: wherefore it can instantly dispose the matter for the form. Thus it is written (Mark vii. 34) that when Christ had said, '*Ephpheta,' which is 'Be thou opened,' immediately his ears were opened, and the string of his tongue was loosed.*

For these three reasons this conversion is instantaneous. First, because the substance of Christ's body which is the term of this conversion, does not receive more or less.—

Secondly, because in this conversion there is no subject to be disposed successively.—Thirdly, because it is effected by God's infinite power.

Reply Obj. 1. Some* do not grant simply that there is a mid-time between every two instants. For they say that this is true of two instants referring to the same movement, but not if they refer to different things. Hence between the instant that marks the close of rest, and another which marks the beginning of movement, there is no mid-time. But in this they are mistaken, because the unity of time and of instant, or even their plurality, is not taken according to movements of any sort, but according to the first movement of the heavens, which is the measure of all movement and rest.

Accordingly others grant this of the time which measures movement depending on the movement of the heavens. But there are some movements which are not dependent on the movement of the heavens, nor measured by it, as was said in the First Part (Q. LIII., A.3) concerning the movements of the angels. Hence between two instants responding to those movements there is no mid-time.—But this is not to the point, because although the change in question has no relation of itself to the movement of the heavens, still it follows the pronouncing of the words, which (pronouncing) must necessarily be measured by the movement of the heavens. And therefore there must of necessity be a mid-time between every two signate instants in connection with that change.

Some say therefore that the instant in which the bread was last, and the instant in which the body of Christ is first, are indeed two in comparison with the things measured, but are one comparatively to the time measuring; as when two lines touch, there are two points on the part of the two lines, but one point on the part of the place containing them. But here there is no likeness, because instant and time is not the intrinsic measure of particular movements, as a line and point are of a body, but only the extrinsic measure, as place is to bodies.

* *Cf.* Albert the Great, IV Sent.. Dist. xi.; S. Bonaventure, IV. Sent., Dist. xi.

Hence others say that it is the same instant in fact, but another according to reason. But according to this it would follow that things really opposite would exist together; for diversity of reason does not change a thing objectively.

And therefore it must be said that this change, as stated above, is wrought by Christ's words which are spoken by the priest, so that the last instant of pronouncing the words is the first instant in which Christ's body is in the sacrament; and that the substance of the bread is there during the whole preceding time. Of this time no instant is to be taken as proximately preceding the last one, because time is not made up of successive instants, as is proved in *Phys.* vi. And therefore a first instant can be assigned in which Christ's body is present; but a last instant cannot be assigned in which the substance of bread is there, but a last time can be assigned. And the same holds good in natural changes, as is evident from the Philosopher (*Phys.* viii.).

Reply Obj. 2. In instantaneous changes a thing is *in becoming*, and is *in being* simultaneously; just as becoming illuminated and to be actually illuminated are simultaneous: for in such, a thing is said to be *in being* according as it now is; but to be *in becoming*, according as it was not before.

Reply Obj. 3. As stated above (*ad.* 1), this change comes about in the last instant of the pronouncing of the words; for then the meaning of the words is finished, which meaning is efficacious in the forms of the sacraments. And therefore it does not follow that this change is successive.

EIGHTH ARTICLE.

WHETHER THIS PROPOSITION IS FALSE: THE BODY OF CHRIST IS MADE OUT OF BREAD?

We proceed thus to the Eighth Article:—

Objection 1. It seems that this proposition is false: *The Body of Christ is made out of bread.* For everything out of which another is made, is that which is made the other;

but not conversely: for we say that a black thing is made out of a white thing, and that a white thing is made black: and although we may say that a man becomes black, still we do not say that a black thing is made out of a man, as is shown in *Phys.* i. If it be true, then, that Christ's body is made out of bread, it will be true to say that bread is made the body of Christ. But this seems to be false, because the bread is not the subject of the making, but rather its term. Therefore, it is not said truly that Christ's body is made out of bread.

Obj. 2. Further, the term of *becoming* is something that *is*, or something that *is made*. But this proposition is never true: *The bread is the body of Christ;* or *The bread is made the body of Christ;* or again, *The bread will be the body of Christ.* Therefore it seems that not even this is true: *The body of Christ is made out of bread.*

Obj. 3. Further, everything out of which another is made is converted into that which is made from it. But this proposition seems to be false: *The bread is converted into the body of Christ,* because such conversion seems to be more miraculous than the creation of the world, in which it is not said that non-being is converted into being. Therefore it seems that this proposition likewise is false: *The body of Christ is made out of bread.*

Obj. 4. Further, that out of which something is made, can be that thing. But this proposition is false: *Bread can be the body of Christ.* Therefore this is likewise false: *The body of Christ is made out of bread.*

On the contrary, Ambrose says (*De Sacram.* iv.): *When the consecration takes place, the body of Christ is made out of the bread.*

I answer that, This conversion of bread into the body of Christ has something in common with creation, and with natural transmutation, and in some respect differs from both. For the order of the terms is common to these three; that is, that after one thing there is another (for, in creation there is being after non-being; in this sacrament, Christ's body after the substance of bread; in natural transmuta-

tion white after black, or fire after air); and that the aforesaid terms are not coexistent.

Now the conversion, of which we are speaking, has this in common with creation, that in neither of them is there any common subject belonging to either of the extremes; the contrary of which appears in every natural transmutation.

Again, this conversion has something in common with natural transmutation in two respects, although not in the same fashion. First of all because in both, one of the extremes passes into the other, as bread into Christ's body, and air into fire; whereas non-being is not converted into being. But this comes to pass differently on the one side and on the other; for in this sacrament the whole substance of the bread passes into the whole body of Christ; whereas in natural transmutation the matter of the one receives the form of the other, the previous form being laid aside. Secondly, they have this in common, that on both sides something remains the same; whereas this does not happen in creation: yet differently; for the same matter or subject remains in natural transmutation; whereas in this sacrament the same accidents remain.

From these observations we can gather the various ways of speaking in such matters. For, because in no one of the aforesaid three things are the extremes coexistent, therefore in none of them can one extreme be predicated of the other by the substantive verb of the present tense: for we do not say, *Non-being is being*, or, *Bread is the body of Christ*, or, *Air is fire*, or, *White is black*. Yet because of the relationship of the extremes in all of them we can use the preposition *ex* (*out of*), which denotes order; for we can truly and properly say that *being is made out of non-being*, and *out of bread, the body of Christ*, and *out of air, fire*, and *out of white, black*. But because in creation one of the extremes does not pass into the other, we cannot use the word *conversion* in creation, so as to say that *non-being is converted into being*: we can, however, use the word in this sacrament, just as in natural transmutation. But since in this sacrament the whole substance is converted into the

whole substance, on that account this conversion is properly termed transubstantiation.

Again, since there is no subject of this conversion, the things which are true in natural conversion by reason of the subject, are not to be granted in this conversion. And in the first place indeed it is evident that potentiality to the opposite follows a subject, by reason whereof we say that *a white thing can be black*, or that *air can be fire*; although the latter is not so proper as the former: for the subject of whiteness, in which there is potentiality to blackness, is the whole substance of the white thing; since whiteness is not a part thereof; whereas the subject of the form of air is part thereof: hence when it is said, *Air can be fire*, it is verified by synecdoche by reason of the part. But in this conversion, and similarly in creation, because there is no subject, it is not said that one extreme can be the other, as that *non-being can be being*, or that *bread can be the body of Christ*: and for the same reason it cannot be properly said that *being is made of* (*de*) *non-being*, or that *the body of Christ is made of bread*, because this preposition *of* (*de*) denotes a consubstantial cause, which consubstantiality of the extremes in natural transmutations is considered according to something common in the subject. And for the same reason it is not granted that *bread will be the body of Christ*, or that it *may become the body of Christ*, just as it is not granted in creation that *non-being will be being*, or that *non-being may become being*, because this manner of speaking is verified in natural transmutations by reason of the subject: for instance, when we say that *a white thing becomes black*, or *a white thing will be black*.

Nevertheless, since in this sacrament, after the change, something remains the same, namely, the accidents of the bread, as stated above (A. 5), some of these expressions may be admitted by way of similitude, namely, that *bread is the body of Christ*, or, *bread will be the body of Christ*, or *the body of Christ is made of bread*; provided that by the word *bread* is not understood the substance of bread, but in general *that which is contained under the species of bread*, under

which species there is first contained the substance of bread, and afterwards the body of Christ.

Reply Obj. 1. That out of which something else is made, sometimes implies together with the subject, one of the extremes of the transmutation, as when it is said *a black thing is made out of a white one;* but sometimes it implies only the opposite or the extreme, as when it is said—*out of morning comes the day.* And so it is not granted that the latter becomes the former, that is, *that morning becomes the day.* So likewise in the matter in hand, although it may be said properly that *the body of Christ is made out of bread,* yet it is not said properly that *bread becomes the body of Christ,* except by similitude, as was said above.

Reply Obj. 2. That out of which another is made, will sometimes be that other because of the subject which is implied. And therefore, since there is no subject of this change, the comparison does not hold.

Reply Obj. 3. In this change there are many more difficulties than in creation, in which there is but this one difficulty, that something is made out of nothing; yet this belongs to the proper mode of production of the first cause, which presupposes nothing else. But in this conversion not only is it difficult for this whole to be changed into that whole, so that nothing of the former may remain (which does not belong to the common mode of production of a cause), but furthermore it has this difficulty that the accidents remain while the substance is destroyed, and many other difficulties of which we shall treat hereafter (Q. LXXVII.). Nevertheless the word *conversion* is admitted in this sacrament, but not in creation, as stated above.

Reply Obj. 4. As was observed above, potentiality belongs to the subject, whereas there is no subject in this conversion. And therefore it is not granted that bread can be the body of Christ: for this conversion does not come about by the passive potentiality of the creature, but solely by the active power of the Creator.

QUESTION LXXVI.

OF THE WAY IN WHICH CHRIST IS IN THIS SACRAMENT.

(*In Eight Articles.*)

WE have now to consider the manner in which Christ exists in this sacrament; and under this head there are eight points of inquiry: (1) Whether the whole Christ is under this sacrament? (2) Whether the entire Christ is under each species of the sacrament? (3) Whether the entire Christ is under every part of the species? (4) Whether all the dimensions of Christ's body are in this sacrament? (5) Whether the body of Christ is in this sacrament locally? (6) Whether after the consecration, the body of Christ is moved when the host or chalice is moved? (7) Whether Christ's body, as it is in this sacrament, can be seen by the eye? (8) Whether the true body of Christ remains in this sacrament when He is seen under the appearance of a child or of flesh?

FIRST ARTICLE.

WHETHER THE WHOLE CHRIST IS CONTAINED UNDER THIS SACRAMENT?

We proceed thus to the First Article :—

Objection 1. It seems that the whole Christ is not contained under this sacrament, because Christ begins to be in this sacrament by conversion of the bread and wine. But it is evident that the bread and wine cannot be changed either into the Godhead or into the soul of Christ. Since therefore Christ exists in three substances, namely, the Godhead, soul and body, as shown above (Q. II., A. 5;

Q. V., AA. 1, 3), it seems that the entire Christ is not under this sacrament.

Obj. 2. Further, Christ is in this sacrament, forasmuch as it is ordained to the refection of the faithful, which consists in food and drink, as stated above (Q. LXXIV., A. 1). But Our Lord said (John vi. 56): *My flesh is meat indeed, and My blood is drink indeed.* Therefore, only the flesh and blood of Christ are contained in this sacrament. But there are many other parts of Christ's body, for instance, the nerves, bones, and suchlike. Therefore the entire Christ is not contained under this sacrament.

Obj. 3. Further, a body of greater quantity cannot be contained under the measure of a lesser. But the measure of the bread and wine is much smaller than the measure of Christ's body. Therefore it is impossible that the entire Christ be contained under this sacrament.

On the contrary, Ambrose says (*De Offic.*): *Christ is in this sacrament.*

I answer that, It is absolutely necessary to confess according to Catholic faith that the entire Christ is in this sacrament. Yet we must know that there is something of Christ in this sacrament in a twofold manner: first, as it were, by the power of the sacrament; secondly, from natural concomitance. By the power of the sacrament, there is under the species of this sacrament that into which the pre-existing substance of the bread and wine is changed, as expressed by the words of the form, which are effective in this as in the other sacraments; for instance, by the words—*This is My body,* or, *This is My blood.* But from natural concomitance there is also in this sacrament that which is really united with that thing wherein the aforesaid conversion is terminated. For if any two things be really united, then wherever the one is really, there must the other also be: since things really united together are only distinguished by an operation of the mind.

Reply Obj. 1. Because the change of the bread and wine is not terminated at the Godhead or the soul of Christ, it follows as a consequence that the Godhead or the soul of

Christ is in this sacrament not by the power of the sacrament, but from real concomitance. For since the Godhead never set aside the assumed body, wherever the body of Christ is, there, of necessity, must the Godhead be; and therefore it is necessary for the Godhead to be in this sacrament concomitantly with His body. Hence we read in the profession of faith at Ephesus (P. I., chap. xxvi.): *We are made partakers of the body and blood of Christ, not as taking common flesh, nor as of a holy man united to the Word in dignity, but the truly life-giving flesh of the Word Himself.*

On the other hand, His soul was truly separated from His body, as stated above (Q. L., A. 5). And therefore had this sacrament been celebrated during those three days when He was dead, the soul of Christ would not have been there, neither by the power of the sacrament, nor from real concomitance. But since *Christ rising from the dead dieth now no more* (Rom. vi. 9), His soul is always really united with His body. And therefore in this sacrament the body indeed of Christ is present by the power of the sacrament, but His soul from real concomitance.

Reply Obj. 2. By the power of the sacrament there is contained under it, as to the species of the bread, not only the flesh, but the entire body of Christ, that is, the bones, the nerves, and the like. And this is apparent from the form of this sacrament, wherein it is not said: *This is My flesh,* but—*This is My body.* Accordingly, when Our Lord said (John vi. 56): *My flesh is meat indeed,* there the word flesh is put for the entire body, because according to human custom it seems to be more adapted for eating, as men commonly are fed on the flesh of animals, but not on the bones or the like.

Reply Obj. 3. As has been already stated (Q. LXXV., A. 5), after the consecration of the bread into the body of Christ, or of the wine into His blood, the accidents of both remain. From which it is evident that the dimensions of the bread or wine are not changed into the dimensions of the body of Christ, but substance into substance. And so the substance of Christ's body or blood is under this sacrament by the

power of the sacrament, but not the dimensions of Christ's body or blood. Hence it is clear that the body of Christ is in this sacrament *by way of substance*, and not by way of quantity. But the proper totality of substance is contained indifferently in a small or large quantity; as the whole nature of air in a great or small amount of air, and the whole nature of a man in a big or small individual. Wherefore, after the consecration, the whole substance of Christ's body and blood is contained in this sacrament, just as the whole substance of the bread and wine was contained there before the consecration.

SECOND ARTICLE.

WHETHER THE WHOLE CHRIST IS CONTAINED UNDER EACH SPECIES OF THIS SACRAMENT?

We proceed thus to the Second Article :—

Objection 1. It seems that the whole Christ is not contained under both species of this sacrament. For this sacrament is ordained for the salvation of the faithful, not by virtue of the species, but by virtue of what is contained under the species, because the species were there even before the consecration, from which comes the power of this sacrament. If nothing, then, be contained under one species, but what is contained under the other, and if the whole Christ be contained under both, it seems that one of them is superfluous in this sacrament.

Obj. 2. Further, it was stated above (A. 1 *ad* 1) that all the other parts of the body, such as the bones, nerves, and the like, are comprised under the name of flesh. But the blood is one of the parts of the human body, as Aristotle proves (*De Anima. Histor.* i.). If, then, Christ's blood be contained under the species of bread, just as the other parts of the body are contained there, the blood ought not to be consecrated apart, just as no other part of the body is consecrated separately.

Obj. 3. Further, what is once *in being* cannot be again *in becoming*. But Christ's body has already begun to be in this sacrament by the consecration of the bread. Therefore,

it cannot begin again to be there by the consecration of the wine; and so Christ's body will not be contained under the species of the wine, and accordingly neither the entire Christ. Therefore the whole Christ is not contained under each species.

On the contrary, The gloss on 1 Cor. xi. 25, commenting on the word *Chalice*, says that *under each species*, namely, of the bread and wine, *the same is received;* and thus it seems that Christ is entire under each species.

I answer that, After what we have said above (A. 1), it must be held most certainly that the whole Christ is under each sacramental species yet not alike in each. For the body of Christ is indeed present under the species of bread by the power of the sacrament, while the blood is there from real concomitance, as stated above (A. 1 *ad* 1) in regard to the soul and Godhead of Christ; and under the species of wine the blood is present by the power of the sacrament, and His body by real concomitance, as is also His soul and Godhead: because now Christ's blood is not separated from His body, as it was at the time of His Passion and death. Hence if this sacrament had been celebrated then, the body of Christ would have been under the species of the bread, but without the blood; and, under the species of the wine, the blood would have been present without the body, as it was then, in fact.

Reply Obj. 1. Although the whole Christ is under each species, yet it is so not without purpose. For in the first place this serves to represent Christ's Passion, in which the blood was separated from the body; hence in the form for the consecration of the blood mention is made of its shedding. Secondly, it is in keeping with the use of this sacrament, that Christ's body be shown apart to the faithful as food, and the blood as drink. Thirdly, it is in keeping with its effect, in which sense it was stated above (Q. LXXIV., A. 1) that *the body is offered for the salvation of the body, and the blood for the salvation of the soul.*

Reply Obj. 2. In Christ's Passion, of which this is the

memorial, the other parts of the body were not separated from one another, as the blood was, but the body remained entire, according to Exod. xii. 46: *You shall not break a bone thereof.* And therefore in this sacrament the blood is consecrated apart from the body, but no other part is consecrated separately from the rest.

Reply Obj. 3. As stated above, the body of Christ is not under the species of wine by the power of the sacrament, but by real concomitance: and therefore by the consecration of the wine the body of Christ is not there of itself, but concomitantly.

THIRD ARTICLE.

WHETHER CHRIST IS ENTIRE UNDER EVERY PART OF THE SPECIES OF THE BREAD AND WINE?

We proceed thus to the Third Article:—

Objection 1. It seems that Christ is not entire under every part of the species of bread and wine. Because those species can be divided infinitely. If therefore Christ be entirely under every part of the said species, it would follow that He is in this sacrament an infinite number of times: which is unreasonable; because the infinite is repugnant not only to nature, but likewise to grace.

Obj. 2. Further, since Christ's is an organic body, it has parts determinately distant; for a determinate distance of the individual parts from each other is of the very nature of an organic body, as that of eye from eye, and eye from ear. But this could not be so, if Christ were entire under every part of the species; for every part would have to be under every other part, and so where one part would be, there another part would be. It cannot be then that the entire Christ is under every part of the host or of the wine contained in the chalice

Obj. 3. Further, Christ's body always retains the true nature of a body, nor is it ever changed into a spirit. Now it is the nature of a body for it to be *quantity having position* (*Predic.* iv.). But it belongs to the nature of this quantity that the various parts exist in various parts of place.

Therefore, apparently it is impossible for the entire Christ to be under every part of the species.

On the contrary, Augustine says in a sermon (Gregory, *Sacramentarium*): *Each receives Christ the Lord, Who is entire under every morsel, nor is He less in each portion, but bestows Himself entire under each.*

I answer that, As was observed above (A. 1 *ad* 3), because the substance of Christ's body is in this sacrament by the power of the sacrament, while dimensive quantity is there by reason of real concomitance, consequently Christ's body is in this sacrament substantively, that is, in the way in which substance is under dimensions, but not after the manner of dimensions, which means, not in the way in which the dimensive quantity of a body is under the dimensive quantity of place.

Now it is evident that the whole nature of a substance is under every part of the dimensions under which it is contained; just as the entire nature of air is under every part of air, and the entire nature of bread under every part of bread; and this indifferently, whether the dimensions be actually divided (as when the air is divided or the bread cut), or whether they be actually undivided, but potentially divisible. And therefore it is manifest that the entire Christ is under every part of the species of the bread, even while the host remains entire, and not merely when it is broken, as some say, giving the example of an image which appears in a mirror, which appears as one in the unbroken mirror, whereas when the mirror is broken, there is an image in each part of the broken mirror: for the comparison is not perfect, because the multiplying of such images results in the broken mirror on account of the various reflections in the various parts of the mirror; but here there is only one consecration, whereby Christ's body is in this sacrament.

Reply Obj. 1. Number follows division, and therefore so long as quantity remains actually undivided, neither is the substance of any thing several times under its proper dimensions, nor is Christ's body several times under the dimensions

of the bread; and consequently not an infinite number of times, but just as many times as it is divided into parts.

Reply Obj. 2. The determinate distance of parts in an organic body is based upon its dimensive quantity; but the nature of substance precedes even dimensive quantity. And since the conversion of the substance of the bread is terminated at the substance of the body of Christ, and since according to the manner of substance the body of Christ is properly and directly in this sacrament; such distance of parts is indeed in Christ's true body, which, however, is not compared to this sacrament according to such distance, but according to the manner of its substance, as stated above (A. 1 *ad* 3).

Reply Obj. 3. This argument is based on the nature of a body, arising from dimensive quantity. But it was said above (*ad* 2) that Christ's body is compared with this sacrament not by reason of dimensive quantity, but by reason of its substance, as already stated.

FOURTH ARTICLE.

WHETHER THE WHOLE DIMENSIVE QUANTITY OF CHRIST'S BODY IS IN THIS SACRAMENT?

We proceed thus to the Fourth Article:—

Objection 1. It seems that the whole dimensive quantity of Christ's body is not in this sacrament. For it was said (A. 3) that Christ's entire body is contained under every part of the consecrated host. But no dimensive quantity is contained entirely in any whole, and in its every part. Therefore it is impossible for the entire dimensive quantity of Christ's body to be there.

Obj. 2. Further, it is impossible for two dimensive quantities to be together, even though one be separate from its subject, and the other in a natural body, as is clear from the Philosopher (*Metaph.* iii.). But the dimensive quantity of the bread remains in this sacrament, as is evident to our senses. Consequently, the dimensive quantity of Christ's body is not there.

Obj. 3. Further, if two unequal dimensive quantities be set side by side, the greater will overlap the lesser. But the dimensive quantity of Christ's body is considerably larger than the dimensive quantity of the consecrated host, according to every dimension. Therefore, if the dimensive quantity of Christ's body be in this sacrament together with the dimensive quantity of the host, the dimensive quantity of Christ's body is extended beyond the quantity of the host, which nevertheless is not without the substance of Christ's body. Therefore, the substance of Christ's body will be in this sacrament even outside the species of the bread, which is unreasonable, since the substance of Christ's body is in this sacrament, only by the consecration of the bread, as stated above (A. 2). Consequently, it is impossible for the whole dimensive quantity of Christ's body to be in this sacrament.

On the contrary, The existence of the dimensive quantity of any body cannot be separated from the existence of its substance. But in this sacrament the entire substance of Christ's body is present, as stated above (AA. 1, 3). Therefore the entire dimensive quantity of Christ's body is in this sacrament.

I answer that, As stated above (A. 1), any part of Christ is in this sacrament in two ways: in one way, by the power of the sacrament; in another, from real concomitance. By the power of the sacrament the dimensive quantity of Christ's body is not in this sacrament; for, by the power of the sacrament that is present in this sacrament, whereat the conversion is terminated. But the conversion which takes place in this sacrament is terminated directly at the substance of Christ's body, and not at its dimensions; which is evident from the fact that the dimensive quantity of the bread remains after the consecration, while only the substance of the bread passes away.

Nevertheless, since the substance of Christ's body is not really deprived of its dimensive quantity and its other accidents, hence it comes that by reason of real concomitance the whole dimensive quantity of Christ's body and all its other accidents are in this sacrament.

Reply Obj. 1. The manner of being of every thing is determined by what belongs to it of itself, and not according to what is coupled accidentally with it: thus an object is present to the sight, according as it is white, and not according as it is sweet, although the same object may be both white and sweet; hence sweetness is in the sight after the manner of whiteness, and not after that of sweetness. Since, then, the substance of Christ's body is present on the altar by the power of this sacrament, while its dimensive quantity is there concomitantly and as it were accidentally, therefore the dimensive quantity of Christ's body is in this sacrament, not according to its proper manner (namely, that the whole is in the whole, and the individual parts in individual parts), but after the manner of substance, whose nature is for the whole to be in the whole, and the whole in every part.

Reply Obj. 2. Two dimensive quantities cannot naturally be in the same subject at the same time, so that each be there according to the proper manner of dimensive quantity. But in this sacrament the dimensive quantity of the bread is there after its proper manner, that is, according to commensuration: not so the dimensive quantity of Christ's body, for that is there after the manner of substance, as stated above (*ad* 1).

Reply Obj. 3. The dimensive quantity of Christ's body is in this sacrament not by way of commensuration, which is proper to quantity, and to which it belongs for the greater to be extended beyond the lesser; but in the way mentioned above (*ad* 1, 2).

FIFTH ARTICLE.

WHETHER CHRIST'S BODY IS IN THIS SACRAMENT AS IN A PLACE?

We proceed thus to the Fifth Article:—

Objection 1. It seems that Christ's body is in this sacrament as in a place. Because, to be in a place definitively or circumscriptively belongs to being in a place. But Christ's body seems to be definitively in this sacrament, because it is so present where the species of the bread and wine are,

that it is nowhere else upon the altar: likewise it seems to be there circumscriptively, because it is so contained under the species of the consecrated host, that it neither exceeds it nor is exceeded by it. Therefore Christ's body is in this sacrament as in a place.

Obj. 2. Further, the place of the bread and wine is not empty, because nature abhors a vacuum; nor is the substance of the bread there, as stated above (Q. LXXV., A. 2); but only the body of Christ is there. Consequently the body of Christ fills that place. But whatever fills a place is there locally. Therefore the body of Christ is in this sacrament locally.

Obj. 3. Further, as stated above (A. 4), the body of Christ is in this sacrament with its dimensive quantity, and with all its accidents. But to be in a place is an accident of a body; hence *where* is numbered among the nine kinds of accidents. Therefore Christ's body is in this sacrament locally.

On the contrary, The place and the object placed must be equal, as is clear from the Philosopher (*Phys.* iv.). But the place, where this sacrament is, is much less than the body of Christ. Therefore Christ's body is not in this sacrament as in a place.

I answer that, As stated above (A. 1 *ad* 3; A. 3), Christ's body is in this sacrament not after the proper manner of dimensive quantity, but rather after the manner of substance. But every body occupying a place is in the place according to the manner of dimensive quantity, namely, inasmuch as it is commensurate with the place according to its dimensive quantity. Hence it remains that Christ's body is not in this sacrament as in a place, but after the manner of substance, that is to say, in that way in which substance is contained by dimensions; because the substance of Christ's body succeeds the substance of bread in this sacrament: hence as the substance of bread was not locally under its dimensions, but after the manner of substance, so neither is the substance of Christ's body. Nevertheless the substance of Christ's body is not the subject of

those dimensions, as was the substance of the bread: and therefore the substance of the bread was there locally by reason of its dimensions, because it was compared with that place through the medium of its own dimensions; but the substance of Christ's body is compared with that place through the medium of foreign dimensions, so that, on the contrary, the proper dimensions of Christ's body are compared with that place through the medium of substance; which is contrary to the notion of a located body.

Hence in no way is Christ's body locally in this sacrament.

Reply Obj. 1. Christ's body is not in this sacrament definitively, because then it would be only on the particular altar where this sacrament is performed; whereas it is in heaven under its own species, and on many other altars under the sacramental species. Likewise it is evident that it is not in this sacrament circumscriptively, because it is not there according to the commensuration of its own quantity, as stated above. But that it is not outside the superficies of the sacrament, nor on any other part of the altar, is due not to its being there definitively or circumscriptively, but to its being there by consecration and conversion of the bread and wine, as stated above (A. 1; Q. LXXV., A. 2 *sqq.*).

Reply Obj. 2. The place in which Christ's body is, is not empty; nor yet is it properly filled with the substance of Christ's body, which is not there locally, as stated above; but it is filled with the sacramental species, which have to fill the place either because of the nature of dimensions, or at least miraculously, as they also subsist miraculously after the fashion of substance.

Reply Obj. 3. As stated above (A. 4), the accidents of Christ's body are in this sacrament by real concomitance. And therefore those accidents of Christ's body which are intrinsic to it are in this sacrament. But to be in a place is an accident when compared with the extrinsic container. And therefore it is not necessary for Christ to be in this sacrament as in a place.

Sixth Article.

WHETHER CHRIST'S BODY IS IN THIS SACRAMENT MOVABLY?

We proceed thus to the Sixth Article :—

Objection 1. It seems that Christ's body is movably in this sacrament, because the Philosopher says (*Topic.* ii.) that *when we are moved, the things within us are moved:* and this is true even of the soul's spiritual substance. *But Christ is in this sacrament,* as shown above (Q. LXXIV., A. 1). Therefore He is moved when it is moved.

Obj. 2. Further, the truth ought to correspond with the figure. But, according to the commandment (Exod. xii. 10), concerning the Paschal Lamb, a figure of this sacrament, *there remained nothing until the morning.* Neither, therefore, if this sacrament be reserved until morning, will Christ's body be there; and so it is not immovably in this sacrament.

Obj. 3. Further, if Christ's body were to remain under this sacrament even until the morrow, for the same reason it will remain there during all coming time; for it cannot be said that it ceases to be there when the species pass, because the existence of Christ's body is not dependent on those species. Yet Christ does not remain in this sacrament for all coming time. It seems, then, that straightway on the morrow, or after a short time, He ceases to be under this sacrament. And so it seems that Christ is in this sacrament movably.

On the contrary, It is impossible for the same thing to be in motion and at rest, else contradictories would be verified of the same subject. But Christ's body is at rest in heaven. Therefore it is not movably in this sacrament.

I answer that, When any thing is one, as to subject, and manifold in being, there is nothing to hinder it from being moved in one respect, and yet to remain at rest in another just as it is one thing for a body to be white, and another thing, to be large; hence it can be moved as to its whiteness, and yet continue unmoved as to its magnitude. But in Christ, being in Himself and being under the sacrament are

not the same thing, because when we say that He is under this sacrament, we express a kind of relationship to this sacrament. According to this being, then, Christ is not moved locally of Himself, but only accidentally, because Christ is not in this sacrament as in a place, as stated above (A. 5). But what is not in a place, is not moved of itself locally, but only according to the motion of the subject in which it is.

In the same way neither is it moved of itself according to the being which it has in this sacrament, by any other change whatever, as for instance, that it ceases to be under this sacrament: because whatever possesses unfailing existence of itself, cannot be the principle of failing; but when something else fails, then it ceases to be in it; just as God, Whose existence is unfailing and immortal, ceases to be in some corruptible creature because such corruptible creature ceases to exist. And in this way, since Christ has unfailing and incorruptible being, He ceases to be under this sacrament, not because He ceases to be, nor yet by local movement of His own, as is clear from what has been said, but only by the fact that the sacramental species cease to exist.

Hence it is clear that Christ, strictly speaking, is immovably in this sacrament.

Reply Obj. 1. This argument deals with accidental movement, whereby things within us are moved together with us. But with things which can of themselves be in a place, like bodies, it is otherwise than with things which cannot of themselves be in a place, such as forms and spiritual substances. And to this mode can be reduced what we say of Christ, being moved accidentally, according to the existence which He has in this sacrament, in which He is not present as in a place.

Reply Obj. 2. It was this argument which seems to have convinced those who held that Christ's body does not remain under this sacrament if it be reserved until the morrow. It is against these that Cyril says (*Ep.* lxxxiii.): *Some are so foolish as to say that the mystical blessing departs from the*

sacrament, if any of its fragments remain until the next day: for Christ's consecrated body is not changed, and the power of the blessing, and the life-giving grace is perpetually in it. Thus are all other consecrations irremovable so long as the consecrated things endure; on which account they are not repeated.—And although the truth corresponds with the figure, still the figure cannot equal it.

Reply Obj. 3. The body of Christ remains in this sacrament not only until the morrow, but also in the future, so long as the sacramental species remain: and when they cease, Christ's body ceases to be under them, not because it depends on them, but because the relationship of Christ's body to those species is taken away, in the same way as God ceases to be the Lord of a creature which ceases to exist.

Seventh Article.

WHETHER THE BODY OF CHRIST, AS IT IS IN THIS SACRAMENT, CAN BE SEEN BY ANY EYE, AT LEAST BY A GLORIFIED ONE?

We proceed thus to the Seventh Article:—

Objection 1. It seems that the body of Christ, as it is in this sacrament, can be seen by the eye, at least by a glorified one. For our eyes are hindered from beholding Christ's body in this sacrament, on account of the sacramental species veiling it. But the glorified eye cannot be hindered by anything from seeing bodies as they are. Therefore, the glorified eye can see Christ's body as it is in this sacrament.

Obj. 2. Further, the glorified bodies of the saints will be *made like to the body* of Christ's *glory*, according to Phil. iii. 21. But Christ's eye beholds Himself as He is in this sacrament. Therefore, for the same reason, every other glorified eye can see Him.

Obj. 3. Further, in the resurrection the saints will be equal to the angels, according to Luke xx. 36. But the angels see the body of Christ as it is in this sacrament, for even the devils are found to pay reverence thereto, and to

fear it. Therefore, for like reason, the glorified eye can see Christ as He is in this sacrament.

On the contrary, As long as a thing remains the same, it cannot at the same time be seen by the same eye under diverse species. But the glorified eye sees Christ always, as He is in His own species, according to Isa. xxxiii. 17: (*His eyes*) *shall see the king in his beauty.* It seems, then, that it does not see Christ, as He is under the species of this sacrament.

I answer that, The eye is of two kinds, namely, the bodily eye properly so-called, and the intellectual eye, so-called by similitude. But Christ's body as it is in this sacrament cannot be seen by any bodily eye. First of all, because a body which is visible brings about an alteration in the medium, through its accidents. Now the accidents of Christ's body are in this sacrament by means of the substance; so that the accidents of Christ's body have no immediate relationship either to this sacrament or to adjacent bodies; consequently they do not act on the medium so as to be seen by any corporeal eye. Secondly, because, as stated above (A. 1 *ad* 3; A. 3), Christ's body is substantially present in this sacrament. But substance, as such, is not visible to the bodily eye, nor does it come under any one of the senses, nor under the imagination, but solely under the intellect, whose object is *what a thing is* (*De Anima* iii.).

And therefore, properly speaking, Christ's body, according to the mode of being which it has in this sacrament, is perceptible neither by the sense nor by the imagination, but only by the intellect, which is called the spiritual eye.

Moreover it is perceived differently by different intellects. For since the way in which Christ is in this sacrament is entirely supernatural, it is visible in itself to a supernatural, *i.e.*, the Divine, intellect, and consequently to a beatified intellect, of angel or of man, which, through the participated glory of the Divine intellect, sees all supernatural things in the vision of the Divine Essence. But it can be seen by a wayfarer through faith alone, like other supernatural things. And not even the angelic intellect of its own natural power is capable of beholding it; conse-

quently the devils cannot by their intellect perceive Christ in this sacrament, except through faith, to which they do not pay willing assent; yet they are convinced of it from the evidence of signs, according to James ii. 19: *The devils believe, and tremble.*

Reply Obj. 1. Our bodily eye, on account of the sacramental species, is hindered from beholding the body of Christ underlying them, not merely as by way of veil (just as we are hindered from seeing what is covered with any corporeal veil), but also because Christ's body bears a relation to the medium surrounding this sacrament, not through its own accidents, but through the sacramental species.

Reply Obj. 2. Christ's own bodily eye sees Himself existing under the sacrament, yet it cannot see the way in which it exists under the sacrament, because that belongs to the intellect. But it is not the same with any other glorified eye, because Christ's eye is under this sacrament, in which no other glorified eye is conformed to it.

Reply Obj. 3. No angel, good or bad, can see anything with a bodily eye, but only with the mental eye. Hence there is no parallel reason, as is evident from what was said above.

Eighth Article.

whether christ's body is truly there when flesh or a child appears miraculously in this sacrament?

We proceed thus to the Eighth Article :—

Objection 1. It seems that Christ's body is not truly there when flesh or a child appears miraculously in this sacrament. Because His body ceases to be under this sacrament when the sacramental species cease to be present, as stated above (A. 6). But when flesh or a child appears, the sacramental species cease to be present. Therefore Christ's body is not truly there.

Obj. 2. Further, wherever Christ's body is, it is there either under its own species, or under those of the sacrament. But when such apparitions occur, it is evident that Christ is

not present under His own species, because the entire Christ is contained in this sacrament, and He remains entire under the form in which He ascended to heaven: yet what appears miraculously in this sacrament is sometimes seen as a small particle of flesh, or at times as a small child. Now it is evident that He is not there under the sacramental species, which is that of bread or wine. Consequently, it seems that Christ's body is not there in any way.

Obj. 3. Further, Christ's body begins to be in this sacrament by consecration and conversion, as was said above (Q. LXXV., AA. 2, 3, 4). But the flesh and blood which appear by miracle are not consecrated, nor are they converted into Christ's true body and blood. Therefore the body or the blood of Christ is not under those species.

On the contrary, When such apparition takes place, the same reverence is shown to it as was shown at first, which would not be done if Christ were not truly there, to Whom we show reverence of *latria.* Therefore, when such apparition occurs, Christ is under the sacrament.

I answer that, Such apparition comes about in two ways, when occasionally in this sacrament flesh, or blood, or a child, is seen. Sometimes it happens on the part of the beholders, whose eyes are so affected as if they outwardly saw flesh, or blood, or a child, while no change takes place in the sacrament. And this seems to happen when to one person it is seen under the species of flesh or of a child, while to others it is seen as before under the species of bread; or when to the same individual it appears for an hour under the appearance of flesh or a child, and afterwards under the appearance of bread. Nor is there any deception there, as occurs in the feats of magicians, because such species is divinely formed in the eye in order to represent some truth, namely, for the purpose of showing that Christ's body is truly under this sacrament; just as Christ without deception appeared to the disciples who were going to Emmaus. For Augustine says (*De Qq. Evang.* ii.) that *when our pretence is referred to some significance, it is not a lie, but a figure of the truth.* And since in this way no change is

made in the sacrament, it is manifest that, when such apparition occurs, Christ does not cease to be under this sacrament.

But it sometimes happens that such apparition comes about not merely by a change wrought in the beholders, but by an appearance which really exists outwardly. And this indeed is seen to happen when it is beheld by everyone under such an appearance, and it remains so not for an hour, but for a considerable time; and, in this case some think that it is the proper species of Christ's body. Nor does it matter that sometimes Christ's entire body is not seen there, but part of His flesh, or else that it is not seen in youthful guise, but in the semblance of a child, because it lies within the power of a glorified body for it to be seen by a non-glorified eye either entirely or in part, and under its own semblance or in strange guise, as will be said later (Suppl. Q. LXXXV., AA. 2, 3).

But this seems unlikely. First of all, because Christ's body under its proper species can be seen only in one place, wherein it is definitively contained. Hence since it is seen in its proper species, and is adored in heaven, it is not seen under its proper species in this sacrament. Secondly, because a glorified body, which appears at will, disappears when it wills after the apparition; thus it is related (Luke xxiv. 31) that Our Lord *vanished out of sight* of the disciples. But that which appears under the likeness of flesh in this sacrament, continues for a long time; indeed, one reads of its being sometimes enclosed, and, by order of many bishops, preserved in a pyx, which it would be wicked to think of Christ under His proper semblance.

Consequently, it remains to be said, that, while the dimensions remain the same as before, there is a miraculous change wrought in the other accidents, such as shape, colour, and the rest, so that flesh, or blood, or a child, is seen. And, as was said already, this is not deception, because it is done *to represent the truth*, namely, to show by this miraculous apparition that Christ's body and blood are truly in this sacrament. And thus it is clear that as the dimensions

remain, which are the foundation of the other accidents, as we shall see later on (Q. LXXVII., A. 2), the body of Christ truly remains in this sacrament.

Reply Obj. 1. When such apparition takes place, the sacramental species sometimes continue entire in themselves; and sometimes only as to that which is principal, as was said above.

Reply Obj. 2. As stated above, during such apparitions Christ's proper semblance is not seen, but a species miraculously formed either in the eyes of the beholders, or in the sacramental dimensions themselves, as was said above.

Reply Obj. 3. The dimensions of the consecrated bread and wine continue, while a miraculous change is wrought in the other accidents, as stated above.

QUESTION LXXVII.

OF THE ACCIDENTS WHICH REMAIN IN THIS SACRAMENT.

(*In Eight Articles.*)

We must now consider the accidents which remain in this sacrament; under which head there are eight points of inquiry. (1) Whether the accidents which remain are without a subject? (2) Whether dimensive quantity is the subject of the other accidents? (3) Whether such accidents can affect an extrinsic body? (4) Whether they can be corrupted? (5) Whether anything can be generated from them? (6) Whether they can nourish? (7) Of the breaking of the consecrated bread. (8) Whether anything can be mixed with the consecrated wine?

First Article.

WHETHER THE ACCIDENTS REMAIN IN THIS SACRAMENT WITHOUT A SUBJECT?

We proceed thus to the First Article :—

Objection 1. It seems that the accidents do not remain in this sacrament without a subject, because there ought not to be anything disorderly or deceitful in this sacrament of truth. But for accidents to be without a subject is contrary to the order which God established in nature; and furthermore it seems to savour of deceit, since accidents are naturally the signs of the nature of the subject. Therefore the accidents are not without a subject in this sacrament.

Obj. 2. Further, not even by miracle can the definition

of a thing be severed from it, or the definition of another thing be applied to it; for instance, that, while man remains a man, he can be an irrational animal. For it would follow that contradictories can exist at the one time: for the *definition of a thing is what its name expresses*, as is said in *Metaph.* iv. But it belongs to the definition of an accident for it to be in a subject, while the definition of substance is that it must subsist of itself, and not in another. Therefore it cannot come to pass, even by miracle, that the accidents exist without a subject in this sacrament.

Obj. 3. Further, an accident is individuated by its subject. If therefore the accidents remain in this sacrament without a subject, they will not be individual, but general, which is clearly false, because thus they would not be sensible, but merely intelligible.

Obj. 4. Further, the accidents after the consecration of this sacrament do not obtain any composition. But before the consecration they were not composed either of matter and form, nor of existence (*quo est*) and essence (*quod est*). Therefore, even after consecration, they are not composite in either of these ways. But this is unreasonable, for thus they would be simpler than angels, whereas at the same time these accidents are perceptible to the senses. Therefore, in this sacrament the accidents do not remain without a subject.

On the contrary, Gregory says in an Easter Homily (Lanfranc, *De Corp. et Sang. Dom.* xx.) that *the sacramental species are the names of those things which were there before, namely, of the bread and wine.* Therefore since the substance of the bread and the wine does not remain, it seems that these species remain without a subject.

I answer that, The species of the bread and wine, which are perceived by our senses to remain in this sacrament after consecration, are not subjected in the substance of the bread and wine, for that does not remain, as stated above (Q. LXXV., A. 2); nor in the substantial form, for that does not remain (*ibid.*, A. 6), and if it did remain, *it could not be a subject*, as Boethius declares (*De Trin.* i.). Furthermore it is manifest that these accidents are not subjected

in the substance of Christ's body and blood, because the substance of the human body cannot in any way be affected by such accidents; nor is it possible for Christ's glorious and impassible body to be altered so as to receive these qualities.

Now there are some who say that they are in the surrounding atmosphere as in a subject. But even this cannot be: in the first place, because atmosphere is not susceptive of such accidents. Secondly, because these accidents are not where the atmosphere is, nay more, the atmosphere is displaced by the motion of these species. Thirdly, because accidents do not pass from subject to subject, so that the same identical accident which was first in one subject be afterwards in another; because an accident is individuated by the subject; hence it cannot come to pass for an accident remaining identically the same to be at one time in one subject, and at another time in another. Fourthly, since the atmosphere is not deprived of its own accidents, it would have at the one time its own accidents and others foreign to it. Nor can it be maintained that this is done miraculously in virtue of the consecration, because the words of consecration do not signify this, and they effect only what they signify.

Therefore it follows that the accidents continue in this sacrament without a subject. This can be done by Divine power; for since an effect depends more upon the first cause than on the second, God Who is the first cause both of substance and accident, can by His unlimited power preserve an accident in existence when the substance is withdrawn whereby it was preserved in existence as by its proper cause, just as without natural causes He can produce other effects of natural causes, even as He formed a human body in the Virgin's womb, *without the seed of man* (*Hymn for Christmas, First Vespers*).

Reply Obj. 1. There is nothing to hinder the common law of nature from ordaining a thing, the contrary of which is nevertheless ordained by a special privilege of grace, as is evident in the raising of the dead, and in the restoring of sight to the blind: even thus in human affairs,

to some individuals some things are granted by special privilege which are outside the common law. And so, even though it be according to the common law of nature for an accident to be in a subject, still for a special reason, according to the order of grace, the accidents exist in this sacrament without a subject, on account of the reasons given above (Q. LXXV., A. 5).

Reply Obj. 2. Since being is not a genus, then being cannot be of itself the essence of either substance or accident. Consequently, the definition of substance is not—*a being of itself without a subject,* nor is the definition of accident—*a being in a subject ;* but it belongs to the quiddity or essence of substance *to have existence not in a subject ;* while it belongs to the quiddity or essence of accident *to have existence in a subject.* But in this sacrament it is not in virtue of their essence that accidents are not in a subject, but through the Divine power sustaining them ; and consequently they do not cease to be accidents, because neither is the definition of accident withdrawn from them, nor does the definition of substance apply to them.

Reply Obj. 3. These accidents acquired individual being in the substance of the bread and wine; and when this substance is changed into the body and blood of Christ, they remain in that individuated being which they possessed before, hence they are individual and sensible.

Reply Obj. 4. These accidents had no being of their own nor other accidents, so long as the substance of the bread and wine remained; but their subjects had *such* being through them, just as snow is *white* through whiteness. But after the consecration the accidents which remain have being; hence they are compounded of existence and essence, as was said of the angels, in the First Part (Q. L., A. 2 *ad* 3); and besides they have composition of quantitative parts.

Second Article.

Whether in this sacrament the dimensive quantity of the bread or wine is the subject of the other accidents?

We proceed thus to the Second Article :—

Objection 1. It seems that in this sacrament the dimensive quantity of the bread or wine is not the subject of the other accidents. For accident is not the subject of accident: because no form can be a subject, since to be a subject is a property of matter. But dimensive quantity is an accident. Therefore dimensive quantity cannot be the subject of the other accidents.

Obj. 2. Further, just as quantity is individuated by substance, so also are the other accidents. If, then, the dimensive quantity of the bread or wine remains individuated according to the being it had before, in which it is preserved, for like reason the other accidents remain individuated according to the existence which they had before in the substance. Therefore they are not in dimensive quantity as in a subject, since every accident is individuated by its own subject.

Obj. 3. Further, among the other accidents that remain, of the bread and wine, the senses perceive also rarity and density, which cannot be in dimensive quantity existing outside matter; because a thing is rare which has little matter under great dimensions; while a thing is dense which has much matter under small dimensions, as is said in *Phys.* iv. It does not seem, then, that dimensive quantity can be the subject of the accidents which remain in this sacrament.

Obj. 4. Further, quantity abstract from matter seems to be mathematical quantity, which is not the subject of sensible qualities. Since, then, the remaining accidents in this sacrament are sensible, it seems that in this sacrament they cannot be subjected in the dimensive quantity of the bread and wine that remains after consecration.

On the contrary, Qualities are divisible only accidentally, that is, by reason of the subject. But the qualities remaining in this sacrament are divided by the division of dimensive quantity, as is evident through our senses. Therefore, dimensive quantity is the subject of the accidents which remain in this sacrament.

I answer that, It is necessary to say that the other accidents which remain in this sacrament are subjected in the dimensive quantity of the bread and wine that remains: first of all, because something having quantity and colour and affected by other accidents is perceived by the senses; nor is sense deceived in such. Secondly, because the first disposition of matter is dimensive quantity, hence Plato also assigned *great* and *small* as the first differences of matter (Aristotle, *Metaph.* iv.). And because the first subject is matter, the consequence is that all other accidents are related to their subject through the medium of dimensive quantity; just as the first subject of colour is said to be the surface, on which account some have maintained that dimensions are the substances of bodies, as is said in *Metaph.* iii. And since, when the subject is withdrawn, the accidents remain according to the being which they had before, it follows that all accidents remain founded upon dimensive quantity.

Thirdly, because, since the subject is the principle of individuation of the accidents, it is necessary for what is admitted as the subject of some accidents to be somehow the principle of individuation: for it is of the very notion of an individual that it cannot be in several; and this happens in two ways. First, because it is not natural to it to be in any one; and in this way immaterial separated forms, subsisting of themselves, are also individuals of themselves. Secondly, because a form, be it substantial or accidental, is naturally in someone indeed, not in several, as this whiteness, which is in this body. As to the first, matter is the principle of individuation of all inherent forms, because, since these forms, considered in themselves, are naturally in something as in a subject, from the very

fact that one of them is received in matter, which is not in another, it follows that neither can the form itself thus existing be in another. As to the second, it must be maintained that the principle of individuation is dimensive quantity. For that something is naturally in another one solely, is due to the fact that that other is undivided in itself, and distinct from all others. But it is on account of quantity that substance can be divided, as is said in *Phys.* i. And therefore dimensive quantity itself is a particular principle of individuation in forms of this kind, namely, inasmuch as forms numerically distinct are in different parts of the matter. Hence also dimensive quantity has of itself a kind of individuation, so that we can imagine several lines of the same species, differing in position, which is included in the notion of this quantity; for it belongs to dimension for it to be *quantity having position* (Aristotle,—*Categ.* iv.), and therefore dimensive quantity can be the subject of the other accidents, rather than the other way about.

Reply Obj. 1. One accident cannot of itself be the subject of another, because it does not exist of itself. But inasmuch as an accident is received in another thing, one is said to be the subject of the other, inasmuch as one is received in a subject through another, as the surface is said to be the subject of colour. Hence when God makes an accident to exist of itself, it can also be of itself the subject of another.

Reply Obj. 2. The other accidents, even as they were in the substance of the bread, were individuated by means of dimensive quantity, as stated above. And therefore dimensive quantity is the subject of the other accidents remaining in this sacrament, rather than conversely.

Reply Obj. 3. Rarity and density are particular qualities accompanying bodies, by reason of their having much or little matter under dimensions; just as all other accidents likewise follow from the principles of substance. And consequently, as the accidents are preserved by Divine power when the substance is withdrawn, so, when matter

is withdrawn, the qualities which go with matter, such as rarity and density, are preserved by Divine power.

Reply Obj. 4. Mathematical quantity abstracts not from intelligible matter, but from sensible matter, as is said in *Metaph.* vii. But matter is termed sensible because it underlies sensible qualities. And therefore it is manifest that the dimensive quantity, which remains in this sacrament without a subject, is not mathematical quantity.

THIRD ARTICLE.

WHETHER THE SPECIES REMAINING IN THIS SACRAMENT CAN CHANGE EXTERNAL OBJECTS?

We proceed thus to the Third Article:—

Objection 1. It seems that the species which remain in this sacrament cannot affect external objects. For it is proved in *Phys.* vii. that forms which are in matter are produced by forms that are in matter, but not from forms which are without matter, because like makes like. But the sacramental species are species without matter, since they remain without a subject, as is evident from what was said above (A. 1). Therefore they cannot affect other matter by producing any form in it.

Obj. 2. Further, when the action of the principal agent ceases, then the action of the instrument must cease, as when the carpenter rests, the hammer is moved no longer. But all accidental forms act instrumentally in virtue of the substantial form as the principal agent. Therefore, since the substantial form of the bread and wine does not remain in this sacrament, as was shown above (Q. LXXV., A. 6), it seems that the accidental forms which remain cannot act so as to change external matter.

Obj. 3. Further, nothing acts outside its species, because an effect cannot surpass its cause. But all the sacramental species are accidents. Therefore they cannot change external matter, at least as to a substantial form.

On the contrary, If they could not change external bodies,

they could not be felt; for a thing is felt from the senses being changed by a sensible thing, as is said in *De Anima* ii.

I answer that, Because everything acts in so far as it is an actual being, the consequence is that everything stands in the same relation to action as it does to being. Therefore, because, according to what was said above (A. 1), it is an effect of the Divine power that the sacramental species continue in the being which they had when the substance of the bread and wine was present, it follows that they continue in their action. Consequently they retain every action which they had while the substance of the bread and wine remained, now that the substance of the bread and wine has passed into the body and blood of Christ. Hence there is no doubt but that they can change external bodies.

Reply Obj. 1. The sacramental species, although they are forms existing without matter, still retain the same being which they had before in matter, and therefore as to their being they are like forms which are in matter.

Reply Obj. 2. The action of an accidental form depends upon the action of a substantial form in the same way as the being of accident depends upon the being of substance; and therefore, as it is an effect of Divine power that the sacramental species exist without substance, so is it an effect of Divine power that they can act without a substantial form, because every action of a substantial or accidental form depends upon God as the first agent.

Reply Obj. 3. The change which terminates in a substantial form is not effected by a substantial form directly, but by means of the active and passive qualities, which act in virtue of the substantial form. But by Divine power this instrumental energy is retained in the sacramental species, just as it was before: and consequently their action can be directed to a substantial form instrumentally, just in the same way as anything can act outside its species, not as by its own power, but by the power of the chief agent.

FOURTH ARTICLE.

WHETHER THE SACRAMENTAL SPECIES CAN BE CORRUPTED?

We proceed thus to the Fourth Article :—

Objection 1. It seems that the sacramental species cannot be corrupted, because corruption comes of the separation of the form from the matter. But the matter of the bread does not remain in this sacrament, as is clear from what was said above (Q. LXXV., A. 2). Therefore these species cannot be corrupted.

Obj. 2. Further, no form is corrupted except accidentally, that is, when its subject is corrupted; hence self-subsisting forms are incorruptible, as is seen in spiritual substances. But the sacramental species are forms without a subject. Therefore they cannot be corrupted.

Obj. 3. Further, if they be corrupted, it will either be naturally or miraculously. But they cannot be corrupted naturally, because no subject of corruption can be assigned as remaining after the corruption has taken place. Neither can they be corrupted miraculously, because the miracles which occur in this sacrament take place in virtue of the consecration, whereby the sacramental species are preserved: and the same thing is not the cause of preservation and of corruption. Therefore, in no way can the sacramental species be corrupted.

On the contrary, We perceive by our senses that the consecrated hosts become putrefied and corrupted.

I answer that, Corruption is *movement from being into non-being* (Aristotle, *Phys.* v.). Now it has been stated (A. 3) that the sacramental species retain the same being as they had before when the substance of the bread was present. Consequently, as the being of those accidents could be corrupted while the substance of the bread and wine was present, so likewise they can be corrupted now that the substance has passed away.

But such accidents could have been previously corrupted

in two ways: in one way, of themselves; in another way, accidentally. They could be corrupted of themselves, as by alteration of the qualities, and increase or decrease of the quantity, not in the way in which increase or decrease is found only in animated bodies, such as the substances of the bread and wine are not, but by addition or division; for, as is said in *Metaph.* iii., one dimension is dissolved by division, and two dimensions result; while on the contrary, by addition, two dimensions become one. And in this way such accidents can be corrupted manifestly after consecration, because the dimensive quantity which remains can receive division and addition; and since it is the subject of sensible qualities, as stated above (A. 1), it can likewise be the subject of their alteration, for instance, if the colour or the savour of the bread or wine be altered.

An accident can be corrupted in another way, through the corruption of its subject, and in this way also they can be corrupted after consecration; for although the subject does not remain, still the being which they had in the subject does remain, which being is proper, and suited to the subject. And therefore such being can be corrupted by a contrary agent, as the substance of the bread or wine was subject to corruption, and, moreover, was not corrupted except by a preceding alteration regarding the accidents.

Nevertheless, a distinction must be made between each of the aforesaid corruptions; because, when the body and the blood of Christ succeed in this sacrament to the substance of the bread and wine, if there be such change on the part of the accidents as would not have sufficed for the corruption of the bread and wine, then the body and blood of Christ do not cease to be under this sacrament on account of such change, whether the change be on the part of the quality, as for instance, when the colour or the savour of the bread or wine is slightly modified; or on the part of the quantity, as when the bread or the wine is divided into such parts as to keep in them the nature of bread or of wine. But if the change be so great that the substance of the bread

or wine would have been corrupted, then Christ's body and blood do not remain under this sacrament; and this either on the part of the qualities, as when the colour, savour, and other qualities of the bread and wine are so altered as to be incompatible with the nature of bread or of wine; or else on the part of the quantity, as, for instance, if the bread be reduced to fine particles, or the wine divided into such tiny drops that the species of bread or wine no longer remain.

Reply Obj. 1. Since it belongs essentially to corruption to take away the being of a thing, in so far as the being of some form is in matter, it results that by corruption the form is separated from the matter. But if such being were not in matter, yet like such being as is in matter, it could be taken away by corruption, even where there is no matter; as takes place in this sacrament, as is evident from what was said above.

Reply Obj. 2. Although the sacramental species are forms not in matter, yet they have the being which they had in matter.

Reply Obj. 3. This corruption of species is not miraculous, but natural; nevertheless, it presupposes the miracle which is wrought in the consecration, namely, that those sacramental species retain without a subject, the same being as they had in a subject; just as a blind man, to whom sight is given miraculously, sees naturally.

FIFTH ARTICLE.

WHETHER ANYTHING CAN BE GENERATED FROM THE SACRAMENTAL SPECIES?

We proceed thus to the Fifth Article :—

Objection 1. It seems that nothing can be generated from the sacramental species: because, whatever is generated, is generated out of some matter: for nothing is generated out of nothing, although by creation something is made out of nothing. But there is no matter underlying the sacramental species except that of Christ's body, and that body

is incorruptible. Therefore it seems that nothing can be generated from the sacramental species.

Obj. 2. Further, things which are not of the same genus cannot spring from one another: thus a line is not made of whiteness. But accident and substance differ generically. Therefore, since the sacramental species are accidents, it seems that no substance can be generated from them.

Obj. 3. Further, if any corporeal substance be generated from them, such substance will not be without accident. Therefore, if any corporeal substance be generated from the sacramental species, then substance and accident would be generated from accident, namely, two things from one, which is impossible. Consequently, it is impossible for any corporeal substance to be generated out of the sacramental species.

On the contrary, The senses are witness that something is generated out of the sacramental species, either ashes, if they be burnt, worms if they putrefy, or dust if they be crushed.

I answer that, Since *the corruption of one thing is the generation of another* (*De Gener.* i.), something must be generated necessarily from the sacramental species if they be corrupted, as stated above (A. 4); for they are not corrupted in such a way that they disappear altogether, as if reduced to nothing; on the contrary, something sensible manifestly succeeds to them.

Nevertheless, it is difficult to see how anything can be generated from them. For it is quite evident that nothing is generated out of the body and blood of Christ which are truly there, because these are incorruptible. But if the substance, or even the matter, of the bread and wine were to remain in this sacrament, then, as some have maintained, it would be easy to account for this sensible object which succeeds to them. But that supposition is false, as was stated above (Q. LXXV., AA. 2, 4, 8).

Hence it is that others have said that the things generated have not sprung from the sacramental species, but from the surrounding atmosphere. But this can be shown in many ways to be impossible. In the first place, because when a thing is generated from another, the latter at first

appears changed and corrupted; whereas no alteration or corruption appeared previously in the adjacent atmosphere; hence the worms or ashes are not generated therefrom.—Secondly, because the nature of the atmosphere is not such as to permit of such things being generated by such alterations.—Thirdly, because it is possible for many consecrated hosts to be burnt or putrefied; nor would it be possible for an earthen body, large enough to be generated from the atmosphere, unless a great and, in fact, exceedingly sensible condensation of the atmosphere took place.—Fourthly, because the same thing can happen to the solid bodies surrounding them, such as iron or stone, which remain entire after the generation of the aforesaid things. Hence this opinion cannot stand, because it is opposed to what is manifest to our senses.

And therefore others have said that the substance of the bread and wine returns during the corruption of the species, and so from the returning substance of the bread and wine, ashes or worms or something of the kind are generated.—But this explanation seems an impossible one. First of all, because if the substance of the bread and wine be converted into the body and blood of Christ, as was shown above (Q. LXXV., AA. 2, 4), the substance of the bread and wine cannot return, except the body and blood of Christ be again changed back into the substance of bread and wine, which is impossible: thus if air be turned into fire, the air cannot return without the fire being again changed into air. But if the substance of bread or wine be annihilated, it cannot return again, because what lapses into nothing does not return numerically the same. Unless perchance it be said that the said substance returns, because God creates anew another new substance to replace the first.—Secondly, this seems to be impossible, because no time can be assigned when the substance of the bread returns. For, from what was said above (A. 4; Q. LXXVI., A. 6 *ad* 3), it is evident that while the species of the bread and wine remain, there remain also the body and blood of Christ, which are not present together with the substance of the bread and wine

in this sacrament, according to what was stated above (Q. LXXV., A. 2). Hence the substance of the bread and wine cannot return while the sacramental species remain; nor, again, when these species pass away; because then the substance of the bread and wine would be without their proper accidents, which is impossible. — Unless perchance it be said that in the last instant of the corruption of the species there returns (not, indeed, the substance of bread and wine, because it is in that very instant that they have the being of the substance generated from the species, but) the matter of bread and wine; which matter, properly speaking, would be more correctly described as created anew, than as returning. And in this sense the aforesaid position might be held.

However, since it does not seem reasonable to say that anything takes place miraculously in this sacrament, except in virtue of the consecration itself, which does not imply either creation or return of matter, it seems better to say that in the actual consecration it is miraculously bestowed on the dimensive quantity of the bread and wine to be the subject of subsequent forms. Now this is proper to matter; and therefore as a consequence everything which goes with matter is bestowed on dimensive quantity; and therefore everything which could be generated from the matter of bread or wine, if it were present, can be generated from the aforesaid dimensive quantity of the bread or wine, not, indeed, by a new miracle, but by virtue of the miracle which has already taken place.

Reply Obj. 1. Although no matter is there out of which a thing may be generated, nevertheless dimensive quantity supplies the place of matter, as stated above.

Reply Obj. 2. Those sacramental species are indeed accidents, yet they have the act and power of substance, as stated above (A. 3).

Reply Obj. 3. The dimensive quantity of the bread and wine retains its own nature, and receives miraculously the power and property of substance; and therefore it can pass to both, that is, into substance and dimension.

SIXTH ARTICLE.

WHETHER THE SACRAMENTAL SPECIES CAN NOURISH?

We proceed thus to the Sixth Article :—

Objection 1. It seems that the sacramental species cannot nourish, because, as Ambrose says (*De Sacram.* v.), *it is not this bread that enters into our body, but the bread of everlasting life, which supports the substance of our soul.* But whatever nourishes enters into the body. Therefore this bread does not nourish: and the same reason holds good of the wine.

Obj. 2. Further, as is said in *De Gener.* ii., *We are nourished by the very things of which we are made.* But the sacramental species are accidents, whereas man is not made of accidents, because accident is not a part of substance. Therefore it seems that the sacramental species cannot nourish.

Obj. 3. Further, the Philosopher says (*De Anima* ii.) that *food nourishes according as it is a substance, but it gives increase by reason of its quantity.* But the sacramental species are not a substance. Consequently they cannot nourish.

On the contrary, The Apostle speaking of this sacrament says (1 Cor. xi. 21): *One, indeed, is hungry, and another is drunk :* upon which the gloss observes that *he alludes to those who after the celebration of the sacred mystery, and after the consecration of the bread and wine, claimed their oblations, and not sharing them with others, took the whole, so as even to become intoxicated thereby.* But this could not happen if the sacramental species did not nourish. Therefore the sacramental species do nourish.

I answer that, This question presents no difficulty, now that we have solved the preceding question. Because, as stated in *De Anima* ii., food nourishes by being converted into the substance of the individual nourished. Now it has been stated (A. 5) that the sacramental species can be converted into a substance generated from them. And they can be converted into the human body for the same

reason as they can into ashes or worms. Consequently, it is evident that they nourish.

But the senses witness to the untruth of what some maintain; viz., that the species do not nourish as though they were changed into the human body, but merely refresh and hearten by acting upon the senses (as a man is heartened by the odour of meat, and intoxicated by the fumes of wine). Because such refreshment does not suffice long for a man, whose body needs repair owing to constant waste: and yet a man could be supported for long if he were to take hosts and consecrated wine in great quantity.

In like manner the statement advanced by others cannot stand, who hold that the sacramental species nourish owing to the remaining substantial form of the bread and wine: both because the form does not remain, as stated above (Q. LXXV., A. 6): and because to nourish is the act not of a form but rather of matter, which takes the form of the one nourished, while the form of the nourishment passes away: hence it is said in *De Anima* ii. that nourishment is at first unlike, but at the end is like.

Reply Obj. 1. After the consecration bread can be said to be in this sacrament in two ways. First, as to the species, which retain the name of the previous substance, as Gregory says in an Easter Homily (Lanfranc,—*De Corp. et Sang. Dom.* xx.). Secondly, Christ's very body can be called bread, since it is the mystical bread *coming down from heaven*. Consequently, Ambrose uses the word *bread* in this second meaning, when he says that *this bread does not pass into the body*, because, to wit, Christ's body is not changed into man's body, but nourishes his soul. But he is not speaking of bread taken in the first acceptation.

Reply Obj. 2. Although the sacramental species are not those things out of which the human body is made, yet they are changed into those things stated above.

Reply Obj. 3. Although the sacramental species are not a substance, still they have the virtue of a substance, as stated above.

SEVENTH ARTICLE.

WHETHER THE SACRAMENTAL SPECIES ARE BROKEN IN THIS SACRAMENT?

We proceed thus to the Seventh Article :—

Objection 1. It seems that the sacramental species are not broken in this sacrament, because the Philosopher says in *Meteor* iv. that bodies are breakable owing to a certain disposition of the pores; a thing which cannot be attributed to the sacramental species. Therefore the sacramental species cannot be broken.

Obj. 2. Further, breaking is followed by sound. But the sacramental species emit no sound: because the Philosopher says (*De Anima* ii.), that what emits sound is a hard body, having a smooth surface. Therefore the sacramental species are not broken.

Obj. 3. Further, breaking and mastication are seemingly of the same object. But it is Christ's true body that is eaten, according to John vi. 57: *He that eateth My flesh, and drinketh My blood.* Therefore it is Christ's body that is broken and masticated: and hence it is said in the confession of Berengarius: *I agree with the Holy Catholic Church, and with heart and lips I profess, that the bread and wine which are placed on the altar, are the true body and blood of Christ after consecration, and are truly handled and broken by the priest's hands, broken and crushed by the teeth of believers.* Consequently, the breaking ought not to be ascribed to the sacramental species.

On the contrary, Breaking arises from the division of that which has quantity. But nothing having quantity except the sacramental species is broken here, because neither Christ's body is broken, as being incorruptible, nor is the substance of the bread, because it no longer remains. Therefore the sacramental species are broken

I answer that, Many opinions prevailed of old on this matter. Some held that in this sacrament there was no breaking at all in reality, but merely in the eyes of the

beholders. But this contention cannot stand, because in this sacrament of truth the sense is not deceived with regard to its proper object of judgment, and one of these objects is breaking, whereby from one thing arise many: and these are common sensibles, as is stated in *De Anima* ii.

Others accordingly have said that there was indeed a genuine breaking, but without any subject. But this again contradicts our senses; because a quantitative body is seen in this sacrament, which formerly was one, and is now divided into many, and this must be the subject of the breaking.

But it cannot be said that Christ's true body is broken. First of all, because it is incorruptible and impassible: secondly, because it is entire under every part, as was shown above (Q. LXXVI., A. 3), which is contrary to the nature of a thing broken.

It remains, then, that the breaking is in the dimensive quantity of the bread, as in a subject, just as the other accidents. And as the sacramental species are the sacrament of Christ's true body, so is the breaking of these species the sacrament of our Lord's Passion, which was in Christ's true body.

Reply Obj. 1. As rarity and density remain under the sacramental species, as stated above (A. 2 *ad* 3), so likewise porousness remains, and in consequence breakableness.

Reply Obj. 2. Hardness results from density; therefore, as density remains under the sacramental species, hardness remains there too, and the capability of sound as a consequence.

Reply Obj. 3. What is eaten under its own species, is also broken and masticated under its own species; but Christ's body is eaten not under its proper, but under the sacramental species. Hence in explaining John vi. 64, *The flesh profiteth nothing*, Augustine (*Tract.* xxvii. *in Joan.*) says that this is to be taken as referring to those who understood carnally: *for they understood the flesh thus, as it is divided piecemeal, in a dead body, or as sold in the shambles.* Consequently, Christ's very body is not broken, except according

to its sacramental species. And the confession made by Berengarius is to be understood in this sense, that the breaking and the crushing with the teeth is to be referred to the sacramental species, under which the body of Christ truly is.

EIGHTH ARTICLE.

WHETHER ANY LIQUID CAN BE MINGLED WITH THE CONSECRATED WINE?

We proceed thus to the Eighth Article :—

Objection 1. It seems that no liquid can be mingled with the consecrated wine, because everything mingled with another partakes of its quality. But no liquid can share in the quality of the sacramental species, because those accidents are without a subject, as stated above (A. 1). Therefore it seems that no liquid can be mingled with the sacramental species of the wine.

Obj. 2. Further, if any kind of liquid be mixed with those species, then some one thing must be the result. But no one thing can result from the liquid, which is a substance, and the sacramental species, which are accidents; nor from the liquid and Christ's blood, which owing to its incorruptibility suffers neither increase nor decrease. Therefore no liquid can be mixed with the consecrated wine.

Obj. 3. Further, if any liquid be mixed with the consecrated wine, then that also would appear to be consecrated; just as water added to holy-water becomes holy. But the consecrated wine is truly Christ's blood. Therefore the liquid added would likewise be Christ's blood otherwise than by consecration, which is unbecoming. Therefore no liquid can be mingled with the consecrated wine.

Obj. 4. Further, if one of two things be entirely corrupted, there is no mixture (*De Gener.* i.). But if we mix any liquid, it seems that the entire species of the sacramental wine is corrupted, so that the blood of Christ ceases to be beneath it; both because great and little are differences of quantity, and alter it, as white and black cause a difference of colour; and because the liquid mixed, as having no obstacle, seems

to permeate the whole, and so Christ's blood ceases to be there, since it is not there with any other substance. Consequently, no liquid can be mixed with the consecrated wine.

On the contrary, It is evident to our senses that another liquid can be mixed with the wine after it is consecrated, just as before.

I answer that, The truth of this question is evident from what has been said already. For it was said above (A. 3; A. 5 *ad* 2) that the species remaining in this sacrament, as they acquire the manner of being of substance in virtue of the consecration, so likewise do they obtain the mode of acting and of being acted upon, so that they can do or receive whatever their substance could do or receive, were it there present. But it is evident that if the substance of wine were there present, then some other liquid could be mingled with it.

Nevertheless there would be a different effect of such mixing both according to the form and according to quantity of the liquid. For if sufficient liquid were mixed so as to spread itself all through the wine, then the whole would be a mixed substance. Now what is made up of things mixed is neither of them, but each passes into a third resulting from both: hence it would result that the former wine would remain no longer. But if the liquid added were of another species, for instance, if water were mixed, the species of the wine would be dissolved, and there would be a liquid of another species. But if liquid of the same species were added, for instance, wine with wine, the same species would remain, but the wine would not be the same numerically, as the diversity of the accidents shows: for instance, if one wine were white and the other red.

But if the liquid added were of such minute quantity that it could not permeate the whole, the entire wine would not be mixed, but only part of it, which would not remain the same numerically owing to the blending of extraneous matter: still it would remain the same specifically, not only if a little liquid of the same species were mixed with it, but

even if it were of another species, since a drop of water blended with much wine passes into the species of wine (*De Gener.* i.).

Now it is evident that the body and blood of Christ abide in this sacrament so long as the species remain numerically the same, as stated above (A. 4; Q. LXXVI., A. 6 *ad* 3); because it is this bread and this wine which is consecrated. Hence, if the liquid of any kind whatsoever added be so much in quantity as to permeate the whole of the consecrated wine, and be mixed with it throughout, the result will be something numerically distinct, and the blood of Christ will remain there no longer. But if the quantity of the liquid added be so slight as not to permeate throughout, but to reach only a part of the species, Christ's blood will cease to be under that part of the consecrated wine, yet will remain under the rest.

Reply Obj. 1. Pope Innocent III. in a Decretal writes thus: *The very accidents appear to affect the wine that is added, because, if water be added, it takes the savour of the wine. The result is, then, that the accidents change the subject, just as subject changes accidents; for nature yields to miracle, and power works beyond custom.* But this must not be understood as if the same identical accident, which was in the wine previous to consecration, is afterwards in the wine that is added; but such change is the result of action; because the remaining accidents of the wine retain the action of substance, as stated above, and so they act upon the liquid added, by changing it.

Reply Obj. 2. The liquid added to the consecrated wine is in no way mixed with the substance of Christ's blood. Nevertheless it is mixed with the sacramental species, yet so that after such mixing the aforesaid species are corrupted entirely or in part, after the way mentioned above (A. 5), whereby something can be generated from those species. And if they be entirely corrupted, there remains no further question, because the whole will be uniform. But if they be corrupted in part, there will be one dimension according to the continuity of quantity, but not one

according to the mode of being, because one part thereof will be without a subject while the other is in a subject; as in a body that is made up of two metals, there will be one body quantitatively, but not one as to the species of the matter.

Reply Obj. 3. As Pope Innocent says in the aforesaid Decretal, *if after the consecration other wine be put in the chalice, it is not changed into the blood, nor is it mingled with the blood, but, mixed with the accidents of the previous wine, it is diffused throughout the body which underlies them, yet without wetting what surrounds it.* Now this is to be understood when there is not sufficient mixing of extraneous liquid to cause the blood of Christ to cease to be under the whole; because a thing is said to be *diffused throughout*, not because it touches the body of Christ according to its proper dimensions, but according to the sacramental dimensions, under which it is contained. Now it is not the same with holy water, because the blessing works no change in the substance of the water, as the consecration of the wine does.

Reply Obj. 4. Some have held that however slight be the mixing of extraneous liquid, the substance of Christ's blood ceases to be under the whole, and for the reason given above (*Obj.* 4); which, however, is not a cogent one; because *more* or *less* diversify dimensive quantity, not as to its essence, but as to the determination of its measure. In like manner the liquid added can be so small as on that account to be hindered from permeating the whole, and not simply by the dimensions; which, although they are present without a subject, still they are opposed to another liquid, just as substance would be if it were present, according to what was said at the beginning of the article.

QUESTION LXXVIII.

OF THE FORM OF THIS SACRAMENT.

(*In Six Articles.*)

We must now consider the form of this sacrament; concerning which there are six points of inquiry: (1) What is the form of this sacrament? (2) Whether the form for the consecration of the bread is appropriate? (3) Whether the form for the consecration of the blood is appropriate? (4) Of the power of each form? (5) Of the truth of the expression? (6) Of the comparison of the one form with the other?

First Article.

WHETHER THIS IS THE FORM OF THIS SACRAMENT: 'THIS IS MY BODY,' AND, 'THIS IS THE CHALICE OF MY BLOOD'?

We proceed thus to the First Article :—

Objection 1. It seems that this is not the form of this sacrament: *This is My body*, and, *This is the chalice of My blood*. Because those words seem to belong to the form of this sacrament, wherewith Christ consecrated His body and blood. But Christ first blessed the bread which He took, and said afterwards: *Take ye and eat; this is My body* (Matth. xxvi. 26). Therefore the whole of this seems to belong to the form of this sacrament: and the same reason holds good of the words which go with the consecration of the blood.

Obj. 2. Further, Eusebius Emissenus (Pseudo-Hieron.,—*Ep.* xxxix.: Pseudo-Isid.,—*Hom.* iv.) says: *The invisible Priest changes visible creatures into His own body, saying: 'Take ye and eat; this is My body.'* Therefore, the whole

of this seems to belong to the form of this sacrament: and the same holds good of the words appertaining to the blood.

Obj. 3. Further, in the form of Baptism both the minister and his act are expressed, when it is said, *I baptize thee.* But in the words set forth above there is no mention made either of the minister or of his act. Therefore the form of the sacrament is not a suitable one.

Obj. 4. Further, the form of the sacrament suffices for its perfection; hence the sacrament of Baptism can be performed sometimes by pronouncing the words of the form only, omitting all the others. Therefore, if the aforesaid words be the form of this sacrament, it would seem as if this sacrament could be performed sometimes by uttering those words alone, while leaving out all the others which are said in the mass; yet this seems to be false, because, were the other words to be passed over, the said words would be taken as spoken in the person of the priest saying them, whereas the bread and wine are not changed into his body and blood. Consequently, the aforesaid words are not the form of this sacrament.

On the contrary, Ambrose says (*De Sacram.* iv.): *The consecration is accomplished by the words and expressions of the Lord Jesus. Because, by all the other words spoken, praise is rendered to God, prayer is put up for the people, for kings, and others; but when the time comes for perfecting the sacrament, the priest uses no longer his own words, but the words of Christ. Therefore, it is Christ's words that perfect this sacrament.*

I answer that, This sacrament differs from the other sacraments in two respects. First of all, in this, that this sacrament is accomplished by the consecration of the matter, while the rest are perfected in the use of the consecrated matter. Secondly, because in the other sacraments the consecration of the matter consists only in a blessing, from which the matter consecrated derives instrumentally a spiritual power, which through the priest who is an animated instrument, can pass on to inanimate instruments. But in this sacrament the consecration of the

matter consists in the miraculous change of the substance, which can only be done by God; hence the minister in performing this sacrament has no other act save the pronouncing of the words. And because the form should suit the thing, therefore the form of this sacrament differs from the forms of the other sacraments in two respects. First, because the form of the other sacraments implies the use of the matter, as for instance, baptizing, or signing; but the form of this sacrament implies merely the consecration of the matter, which consists in transubstantiation, as when it is said, *This is My body*, or, *This is the chalice of My blood.* Secondly, because the forms of the other sacraments are pronounced in the person of the minister, whether by way of exercising an act, as when it is said, *I baptize thee*, or *I confirm thee*, etc.; or by way of command, as when it is said in the sacrament of Order, *Take the power*, etc.; or by way of entreaty, as when in the sacrament of Extreme Unction it is said, *By this anointing and our intercession*, etc. But the form of this sacrament is pronounced as if Christ were speaking in person, so that it is given to be understood that the minister does nothing in perfecting this sacrament, except to pronounce the words of Christ.

Reply Obj. 1. There are many opinions on this matter. Some have said that Christ, Who had power of excellence in the sacraments, performed this sacrament without using any form of words, and that afterwards He pronounced the words under which others were to consecrate thereafter. And the words of Pope Innocent III. seem to convey the same sense (*De Sacr. Alt. Myst.* iv.), where he says: *In good sooth it can be said that Christ accomplished this sacrament by His Divine power, and subsequently expressed the form under which those who came after were to consecrate.* But in opposition to this view are the words of the Gospel in which it is said that Christ *blessed*, and this blessing was effected by certain words. Accordingly those words of Innocent are to be considered as expressing an opinion, rather than determining the point.

Others, again, have said that the blessing was effected

by other words not known to us. But this statement cannot stand, because the blessing of the consecration is now performed by reciting the things which were then accomplished; hence, if the consecration was not performed then by these words, neither would it be now.

Accordingly, others have maintained that this blessing was effected by the same words as are used now; but that Christ spoke them twice, at first secretly, in order to consecrate, and afterwards openly, to instruct others. But even this will not hold good, because the priest in consecrating uses these words, not as spoken in secret, but as openly pronounced. Accordingly, since these words have no power except from Christ pronouncing them, it seems that Christ also consecrated by pronouncing them openly.

And therefore others said that the Evangelists did not always follow the precise order in their narrative as that in which things actually happened, as is seen from Augustine (*De Consens. Evang.* ii.). Hence it is to be understood that the order of what took place can be expressed thus: *Taking the bread He blessed it, saying: This is My body, and then He broke it, and gave it to His disciples.* But the same sense can be had even without changing the words of the Gospel; because the participle *saying* implies sequence of the words uttered with what goes before. And it is not necessary for the sequence to be understood only with respect to the last word spoken, as if Christ had just then pronounced those words, when He gave it to His disciples; but the sequence can be understood with regard to all that had gone before; so that the sense is: *While He was blessing, and breaking, and giving it to His disciples, He spoke the words, 'Take ye,'* etc.

Reply Obj. 2. In these words, *Take ye and eat,* the use of the consecrated matter is indicated, which is not of the necessity of this sacrament, as stated above (Q. LXXIV., A. 7). And therefore not even these words belong to the substance of the form. Nevertheless, because the use of the consecrated matter belongs to a certain perfection of the sacrament, in the same way as operation is not the

first but the second perfection of a thing, consequently, the whole perfection of this sacrament is expressed by all those words: and it was in this way that Eusebius understood that the sacrament was accomplished by those words, as to its first and second perfection.

Reply Obj. 3. In the sacrament of Baptism the minister exercises an act regarding the use of the matter, which is of the essence of the sacrament: such is not the case in this sacrament; hence there is no parallel.

Reply Obj. 4. Some have contended that this sacrament cannot be accomplished by uttering the aforesaid words, while leaving out the rest, especially the words in the Canon of the Mass. But that this is false can be seen both from Ambrose's words quoted above, as well as from the fact that the Canon of the Mass is not the same in all places or times, but various portions have been introduced by various people.

Accordingly it must be held that if the priest were to pronounce only the aforesaid words with the intention of consecrating this sacrament, this sacrament would be valid because the intention would cause these words to be understood as spoken in the person of Christ, even though the words were pronounced without those that precede. The priest, however, would sin gravely in consecrating the sacrament thus, as he would not be observing the rite of the Church. Nor does the comparison with Baptism prove anything; for it is a sacrament of necessity: whereas the lack of this sacrament can be supplied by the spiritual partaking thereof, as Augustine says (*cf.* Q. LXXIII., A. 3 *ad* 1).

SECOND ARTICLE.

WHETHER THIS IS THE PROPER FORM FOR THE CONSECRATION OF THE BREAD: THIS IS MY BODY?

We proceed thus to the Second Article :—

Objection 1. It seems that this is not the proper form of this sacrament: *This is My body.* For the effect of a sacrament ought to be expressed in its form. But the effect of

the consecration of the bread is the change of the substance of the bread into the body of Christ, and this is better expressed by the word *becomes* than by *is*. Therefore, in the form of the consecration we ought to say: *This becomes My body.*

Obj. 2. Further, Ambrose says (*De Sacram.* iv.), *Christ's words consecrate this sacrament. What word of Christ? This word, whereby all things are made. The Lord commanded, and the heavens and earth were made.* Therefore, it would be a more proper form of this sacrament if the imperative mood were employed, so as to say: *Be this My body.*

Obj. 3. Further, that which is changed is implied in the subject of this phrase, just as the term of the change is implied in the predicate. But just as that into which the change is made is something determinate, for the change is into nothing else but the body of Christ, so also that which is converted is determinate, since only bread is converted into the body of Christ. Therefore, as a noun is inserted on the part of the predicate, so also should a noun be inserted in the subject, so that it be said: *This bread is My body.*

Obj. 4. Further, just as the term of the change is determinate in nature, because it is a body, so also is it determinate in person. Consequently, in order to determine the person, it ought to be said: *This is the body of Christ.*

Obj. 5. Further, nothing ought to be inserted in the form except what is substantial to it. Consequently, the conjunction *for* is improperly added in some books, since it does not belong to the substance of the form.

On the contrary, Our Lord used this form in consecrating, as is evident from Matth. xxvi. 26.

I answer that, This is the proper form for the consecration of the bread. For it was said (A. 1) that this consecration consists in changing the substance of bread into the body of Christ. Now the form of a sacrament ought to denote what is done in the sacrament. Consequently the form for the consecration of the bread ought to signify the

actual conversion of the bread into the body of Christ. And herein are three things to be considered: namely, the actual conversion, the term *whence*, and the term *whereunto*.

Now the conversion can be considered in two ways: first, in *becoming*, secondly, in *being*. But the conversion ought not to be signified in this form as in *becoming*, but as in *being*. First, because such conversion is not successive, as was said above (Q. LXXV., A. 7), but instantaneous; and in such changes the *becoming* is nothing else than the *being*.—Secondly, because the sacramental forms bear the same relation to the signification of the sacramental effect as artificial forms to the representation of the effect of art. Now an artificial form is the likeness of the ultimate effect, on which the artist's intention is fixed; just as the art-form in the builder's mind is principally the form of the house constructed, and secondarily of the constructing. Accordingly, in this form also the conversion ought to be expressed as in *being*, to which the intention is referred.

And since the conversion is expressed in this form as in *being*, it is necessary for the extremes of the conversion to be signified as they exist in the fact of conversion. But then the term *whereunto* has the proper nature of its own substance; whereas the term *whence* does not remain in its own substance, but only as to the accidents whereby it comes under the senses, and can be determined in relation to the senses. Hence the term *whence* of the conversion is conveniently expressed by the demonstrative pronoun, relative to the sensible accidents which continue; but the term *whereunto* is expressed by the noun signifying the nature of the thing which terminates the conversion, and this is Christ's entire body, and not merely His flesh; as was said above (Q. LXXVI., A. 1 *ad* 2). Hence this form is most appropriate: *This is My body*.

Reply Obj. 1. The ultimate effect of this conversion is not a *becoming* but a *being*, as stated above, and consequently prominence should be given to this in the form.

Reply Obj. 2. God's word operated in the creation of things, and it is the same which operates in this consecration, yet

each in different fashion: because here it operates effectively and sacramentally, that is, in virtue of its signification. And consequently the last effect of the consecration must needs be signified in this sentence by a substantive verb of the indicative mood and present time. But in the creation of things it worked merely effectively, and such efficiency is due to the command of His wisdom; and therefore in the creation of things the Lord's word is expressed by a verb in the imperative mood, as in Gen. i. 3: *Let there be light, and light was made.*

Reply Obj. 3. The term *whence* does not retain the nature of its substance in the *being* of the conversion, as the term *whereunto* does. Therefore there is no parallel.

Reply Obj. 4. The pronoun *My*, which implicitly points to the chief person—*i.e.*, the person of the speaker, sufficiently indicates Christ's person, in Whose person these words are uttered, as stated above (A. 1).

Reply Obj. 5. The conjunction *for* is set in this form according to the custom of the Roman Church, who derived it from Peter the Apostle; and this on account of the sequence with the words preceding: and therefore it is not part of the form, just as the words preceding the form are not.

Third Article.

WHETHER THIS IS THE PROPER FORM FOR THE CONSECRATION OF THE WINE: THIS IS THE CHALICE OF MY BLOOD, ETC.?

We proceed thus to the Third Article :—

Objection 1. It seems that this is not the proper form for the consecration of the wine: *This is the chalice of My blood, of the New and Eternal Testament, the Mystery of Faith, which shall be shed for you and for many unto the forgiveness of sins.* For as the bread is changed by the power of consecration into Christ's body, so is the wine changed into Christ's blood, as is clear from what was said above (Q. LXXVI., AA. 1, 2, 3). But in the form of the consecration of the bread, the body of Christ is expressly mentioned,

without any addition. Therefore in this form the blood of Christ is improperly expressed in the oblique case, and the chalice in the nominative, when it is said: *This is the chalice of My blood.*

Obj. 2. Further, the words spoken in the consecration of the bread are not more efficacious than those spoken in the consecration of the wine, since both are Christ's words. But directly the words are spoken—*This is My body*, there is perfect consecration of the bread. Therefore, directly these other words are uttered—*This is the chalice of My blood*, there is perfect consecration of the blood; and so the words which follow do not appear to be of the substance of the form, especially since they refer to the properties of this sacrament.

Obj. 3. Further, the New Testament seems to be an internal inspiration, as is evident from the Apostle quoting the words of Jeremias (xxxi. 31): *I will perfect unto the house of Israel a New Testament . . . , I will give My laws into their mind* (Heb. viii. 8). But a sacrament is an outward visible act. Therefore, in the form of the sacrament the words *of the New Testament* are improperly added.

Obj. 4. Further, a thing is said to be new which is near the beginning of its existence. But what is eternal has no beginning of its existence. Therefore it is incorrect to say *of the New and Eternal*, because it seems to savour of a contradiction.

Obj. 5. Further, occasions of error ought to be withheld from men, according to Isa. lvii. 14: *Take away the stumbling-blocks out of the way of My people.* But some have fallen into error in thinking that Christ's body and blood are only mystically present in this sacrament. Therefore it is out of place to add *the mystery of faith.*

Obj. 6. Further, it was said above (Q. LXXIII., A. 3 *ad* 3), that as Baptism is the sacrament of faith, so is the Eucharist the sacrament of charity. Consequently, in this form the word *charity* ought rather to be used than *faith.*

Obj. 7. Further, the whole of this sacrament, both as to body and blood, is a memorial of Our Lord's Passion,

according to 1 Cor. xi. 26: *As often as you shall eat this bread and drink the chalice, you shall show the death of the Lord.* Consequently, mention ought to be made of Christ's Passion and its fruit rather in the form of the consecration of the blood, than in the form of the consecration of the body, especially since Our Lord said: *This is My body, which shall be delivered up for you* (Luke xxii. 19).

Obj. 8. Further, as was already observed (Q. XLVIII., A. 2; Q. XLIX., A. 3), Christ's Passion sufficed for all; while as to its efficacy it was profitable for many. Therefore it ought to be said: *Which shall be shed for all,* or else *for many,* without adding, *for you.*

Obj. 9. Further, the words whereby this sacrament is consecrated draw their efficacy from Christ's institution. But no Evangelist narrates that Christ spoke all these words. Therefore this is not an appropriate form for the consecration of the wine.

On the contrary, The Church, instructed by the apostles, uses this form.

I answer that, There is a twofold opinion regarding this form. Some have maintained that the words *This is the chalice of My blood* alone belong to the substance of this form, but not those words which follow. Now this seems incorrect, because the words which follow them are determinations of the predicate, that is, of Christ's blood; consequently they belong to the integrity of the expression.

And on this account others say more accurately that all the words which follow are of the substance of the form down to the words, *As often as ye shall do this,* which belong to the use of this sacrament, and consequently do not belong to the substance of the form. Hence it is that the priest pronounces all these words, under the same rite and manner, namely, holding the chalice in his hands. Moreover, in Luke xxii. 20, the words that follow are interposed with the preceding words: *This is the chalice, the new testament in My blood.*

Consequently it must be said that all the aforesaid words belong to the substance of the form; but that by the first

words, *This is the chalice of My blood,* the change of the wine into blood is denoted, as explained above (A. 2) in the form for the consecration of the bread; but by the words which come after is shown the power of the blood shed in the Passion, which power works in this sacrament, and is ordained for three purposes. First and principally for securing our eternal heritage, according to Heb. x. 19: *Having confidence in the entering into the holies by the blood of Christ;* and in order to denote this, we say, *of the New and Eternal Testament.* Secondly, for justifying by grace, which is by faith according to Rom. iii. 25, 26: *Whom God hath proposed to be a propitiation, through faith in His blood, . . . that He Himself may be just, and the justifier of him who is of the faith of Jesus Christ:* and on this account we add, *The Mystery of Faith.* Thirdly, for removing sins which are the impediments to both of these things, according to Heb. ix. 14: *The blood of Christ . . . shall cleanse our conscience from dead works,* that is, from sins; and on this account, we say, *which shall be shed for you and for many unto the forgiveness of sins.*

Reply Obj. 1. The expression *This is the chalice of My blood* is a figure of speech, which can be understood in two ways. First, as a figure of metonymy; because the container is put for the contained, so that the meaning is: *This is My blood contained in the chalice;* of which mention is now made, because Christ's blood is consecrated in this sacrament, inasmuch as it is the drink of the faithful, which is not implied under the notion of blood; consequently this had to be denoted by the vessel adapted for such usage.

Secondly, it can be taken by way of metaphor, so that Christ's Passion is understood by the chalice by way of comparison, because, like a cup, it inebriates, according to Lam. iii. 15: *He hath filled me with bitterness, he hath inebriated me with wormwood:* hence Our Lord Himself spoke of His Passion as a chalice, when He said (Matth. xxvi. 39): *Let this chalice pass away from Me:*—so that the meaning is: *This is the chalice of My Passion.* This is denoted by the blood being consecrated apart from the body; because it was by the Passion that the blood was separated from the body.

Reply Obj. 2. As was said above (*ad* 1; Q. LXXVI., A. 2, *ad* 1), the blood consecrated apart expressly represents Christ's Passion, and therefore mention is made of the fruits of the Passion in the consecration of the blood rather than in that of the body, since the body is the subject of the Passion. This is also pointed out in Our Lord's saying, *which shall be delivered up for you*, as if to say, *which shall undergo the Passion for you.*

Reply Obj. 3. A testament is the disposal of a heritage. But God disposed of a heavenly heritage to men, to be bestowed through the virtue of the blood of Jesus Christ; because, according to Heb. ix. 16: *Where there is a testament the death of the testator must of necessity come in.* Now Christ's blood was exhibited to men in two ways. First of all in figure, and this belongs to the Old Testament; consequently the Apostle concludes (*ibid.*): *Whereupon neither was the first indeed dedicated without blood*, which is evident from this, that, as related in Exod. xxiv. 7, 8, *when every* commandment of the law *had been read* by Moses, *he sprinkled all the people* saying: *This is the blood of the testament which the Lord hath enjoined unto you.*

Secondly, it was shown in very truth; and this belongs to the New Testament. This is what the Apostle premises when he says (*ibid.* 15): *Therefore He is the Mediator of the New Testament, that by means of His death . . . they that are called may receive the promise of eternal inheritance.* Consequently, we say here, *The blood of the New Testament*, because it is shown now not in figure but in truth; and therefore we add, *which shall be shed for you.*—But the internal inspiration has its origin in the power of this blood, according as we are justified by Christ's Passion.

Reply Obj. 4. This Testament is a *new one* by reason of its showing forth: yet it is called *eternal* both on account of God's eternal preordination, as well as on account of the eternal heritage which is prepared by this testament. Moreover, Christ's Person is eternal, in Whose blood this testament is appointed.

Reply Obj. 5. The word *mystery* is inserted, not in order to

exclude reality, but to show that the reality is hidden, because Christ's blood is in this sacrament in a hidden manner, and His Passion was dimly foreshadowed in the Old Testament.

Reply Obj. 6. It is called the *Sacrament of Faith*, as being an object of faith: because by faith alone do we hold the presence of Christ's blood in this sacrament. Moreover Christ's Passion justifies by faith. Baptism is called the *Sacrament of Faith* because it is a profession of faith.—This is called the *Sacrament of Charity*, as being figurative and effective thereof.

Reply Obj. 7. As stated above (*ad* 2), the blood consecrated apart represents Christ's blood more expressively; and therefore mention is made of Christ's Passion and its fruits, in the consecration of the blood rather than in that of the body.

Reply Obj. 8. The blood of Christ's Passion has its efficacy not merely in the elect among the Jews, to whom the blood of the Old Testament was exhibited, but also in the Gentiles; nor only in priests who consecrate this sacrament, and in those others who partake of it; but likewise in those for whom it is offered. And therefore He says expressly, *for you*, the Jews, *and for many*, namely the Gentiles; or, *for you* who eat of it, and *for many*, for whom it is offered.

Reply Obj. 9. The Evangelists did not intend to hand down the forms of the sacraments, which in the primitive Church had to be kept concealed, as Dionysius observes at the close of his book on the ecclesiastical hierarchy; their object was to write the story of Christ. Nevertheless nearly all these words can be culled from various passages of the Scriptures. Because the words, *This is the chalice*, are found in Luke xxii. 20, and 1 Cor. xxi. 25, while Matthew says in chapter xxvi. 28: *This is My blood of the New Testament, which shall be shed for many unto the remission of sins.* The words added, namely, *eternal* and *mystery of faith*, were handed down to the Church by the apostles, who received them from Our Lord, according to 1 Cor. xi. 23: *I have received of the Lord that which also I delivered unto you.*

Fourth Article.

WHETHER IN THE AFORESAID WORDS OF THE FORMS THERE BE ANY CREATED POWER WHICH CAUSES THE CONSECRATION ?

We proceed thus to the Fourth Article :—

Objection 1. It seems that in the aforesaid words of the forms there is no created power which causes the consecration. Because Damascene says (*De Fide Orthod.* iv.): *The change of the bread into Christ's body is caused solely by the power of the Holy Ghost.* But the power of the Holy Ghost is uncreated. Therefore, this sacrament is not caused by any created power of those words.

Obj. 2. Further, miraculous works are wrought not by any created power, but solely by Divine power, as was stated in the First Part (Q. CX., A. 4). But the change of the bread and wine into Christ's body and blood is a work not less miraculous than the creation of things, or than the formation of Christ's body in the womb of a virgin: which things could not be done by any created power. Therefore, neither is this sacrament consecrated by any created power of the aforesaid words.

Obj. 3. Further, the aforesaid words are not simple, but composed of many; nor are they uttered simultaneously, but successively. But, as stated above (Q. LXXV., A. 7), this change is wrought instantaneously; hence it must be done by a simple power. Therefore it is not effected by the power of those words.

On the contrary, Ambrose says (*De Sacram.* iv.): *If there be such might in the word of the Lord Jesus that things non-existent came into being, how much more efficacious is it to make things existing to continue, and to be changed into something else? And so, what was bread before consecration is now the body of Christ after consecration, because Christ's word changes a creature into something different.*

I answer that, Some have maintained that neither in the above words is there any created power for causing the transubstantiation, nor in the other forms of the sacraments, or

even in the sacraments themselves, for producing the sacramental effects.—This, as was shown above (Q. LXII., A. 1), is both contrary to the teachings of the saints, and detracts from the dignity of the sacraments of the New Law. Hence, since this sacrament is of greater worth than the others, as stated above (Q. LXV., A. 3), the result is that there is in the words of the form of this sacrament a created power which causes the change to be wrought in it: instrumental, however, as in the other sacraments, as stated above (Q. LXII., AA. 3, 4). For since these words are uttered in the person of Christ, it is from His command that they receive their instrumental power from Him, just as His other deeds and sayings derive their salutary power instrumentally, as was observed above (Q. XLVIII., A. 6; Q. LVI., A. 1 *ad* 3).

Reply Obj. 1. When the bread is said to be changed into Christ's body solely by the power of the Holy Ghost, the instrumental power which lies in the form of this sacrament is not excluded: just as when we say that the smith alone makes a knife we do not deny the power of the hammer.

Reply Obj. 2. No creature can work miracles as the chief agent; yet it can do so instrumentally, just as the touch of Christ's hand healed the leper. And in this fashion Christ's words change the bread into His body. But in Christ's conception, whereby His body was fashioned, it was impossible for anything derived from His body to have the instrumental power of forming that very body. Likewise in creation there was no term wherein the instrumental action of a creature could be received. Consequently there is no comparison.

Reply Obj. 3. The aforesaid words, which work the consecration, operate sacramentally. Consequently, the converting power latent under the forms of these sacraments follows the meaning, which is terminated in the uttering of the last word. And therefore the aforesaid words have this power in the last instant of their being uttered, taken in conjunction with those uttered before. And this power is simple by reason of the thing signified, although there be composition in the words uttered outwardly.

Fifth Article.

whether the aforesaid expressions are true?

We proceed thus to the Fifth Article:—

Objection 1. It seems that the aforesaid expressions are not true. Because when we say: *This is My body*, the word *this* designates a substance. But according to what was said above (AA. 1, 4, *ad* 3; Q. LXXV., AA. 2, 7), when the pronoun *this* is spoken, the substance of the bread is still there, because the transubstantiation takes place in the last instant of pronouncing the words. But it is false to say: *Bread is Christ's body*. Consequently this expression, *This is My body*, is false.

Obj. 2. Further, the pronoun *this* appeals to the senses. But the sensible species in this sacrament are neither Christ's body nor even its accidents. Therefore this expression, *This is My body*, cannot be true.

Obj. 3. Further, as was observed above (A. 4, *ad* 3), these words, by their signification, effect the change of the bread into the body of Christ. But an effective cause is understood as preceding its effect. Therefore the meaning of these words is understood as preceding the change of the bread into the body of Christ. But previous to the change this expression, *This is My body*, is false. Therefore the expression is to be judged as false simply; and the same reason holds good of the other phrase: *This is the chalice of My blood*, etc.

On the contrary, These words are pronounced in the person of Christ, Who says of Himself (John xiv. 6): *I am the truth.*

I answer that, There have been many opinions on this point. Some have said that in this expression, *This is My body*, the word *this* implies demonstration as conceived, and not as exercised, because the whole phrase is taken materially, since it is uttered by a way of narration: for the priest relates that Christ said: *This is My body.*

But such a view cannot hold good, because then these

words would not be applied to the corporeal matter present, and consequently the sacrament would not be valid: for Augustine says (*Tract.* lxxx. *in Joan.*): *The word is added to the element, and this becomes a sacrament.*—Moreover this solution ignores entirely the difficulty which this question presents: for there is still the objection in regard to the first uttering of these words by Christ; since it is evident that then they were employed, not materially, but significatively. And therefore it must be said that even when spoken by the priest they are taken significatively, and not merely materially.—Nor does it matter that the priest pronounces them by way of recital, as though they were spoken by Christ, because owing to Christ's infinite power, just as through contact with His flesh the regenerative power entered not only into the waters which came into contact with Christ, but into all waters throughout the whole world and during all future ages, so likewise from Christ's uttering these words they derived their consecrating power, by whatever priest they be uttered, as if Christ present were saying them.

And therefore others have said that in this phrase the word *this* appeals, not to the senses, but to the intellect; so that the meaning is, *This is My body—i.e., The thing signified by 'this' is My body.* But neither can this stand, because, since in the sacraments the effect is that which is signified, from such a form it would not result that Christ's body was in very truth in this sacrament, but merely as in a sign, which is heretical, as stated above (Q. LXXXV., A. 1).

Consequently, others have said that the word *this* appeals to the senses; not at the precise instant of its being uttered, but merely at the last instant thereof; as when a man says, *Now I am silent,* this adverb *now* points to the instant immediately following the speech: because the sense is: *Directly these words are spoken I am silent.*—But neither can this hold good, because in that case the meaning of the sentence would be: *My body is My body,* which the above phrase does not effect, because this was so even before the utterance of the words: hence neither does the aforesaid sentence mean this.

Consequently, then, it remains to be said, as stated above (A. 4), that this sentence possesses the power of effecting the conversion of the bread into the body of Christ. And therefore it is compared to other sentences, which have power only of signifying and not of producing, as the concept of the practical intellect, which is productive of the thing, is compared to the concept of our speculative intellect, which is drawn from things; because *words are signs of concepts*, as the Philosopher says (*Peri Herm.* i.). And therefore as the concept of the practical intellect does not presuppose the thing understood, but makes it, so the truth of this expression does not presuppose the thing signified, but makes it; for such is the relation of God's word to the things made by the Word. Now this change takes place not successively, but in an instant, as stated above (Q. LXXVII., A. 7). Consequently one must understand the aforesaid expression with reference to the last instant of the words being spoken, yet not so that the subject may be understood to have stood for that which is the term of the conversion; viz., that the body of Christ is the body of Christ; nor again that the subject be understood to stand for that which it was before the conversion, namely, the bread; but for that which is commonly related to both, *i.e.*, that which is contained in general under those species. For these words do not make the body of Christ to be the body of Christ, nor do they make the bread to be the body of Christ; but what was contained under those species, and was formerly bread, they make to be the body of Christ. And therefore expressly Our Lord did not say: *This bread is My body*, which would be the meaning of the second opinion; nor—*This My body is My body*, which would be the meaning of the third opinion: but in general: *This is My body*, assigning no noun on the part of the subject, but only a pronoun, which signifies substance in common, without quality, that is, without a determinate form.

Reply Obj. 1. The term *this* points to a substance, yet without determining its proper nature, as stated above.

Reply Obj. 2. The pronoun *this* does not indicate the

accidents, but the substance underlying the accidents, which at first was bread, and is afterwards the body of Christ, which body, although not informed by those accidents, is yet contained under them.

Reply Obj. 3. The meaning of this expression is, in the order of nature, understood before the thing signified, just as a cause is naturally prior to the effect; but not in order of time, because this cause has its effect with it at the same time, and this suffices for the truth of the expression.

Sixth Article.

WHETHER THE FORM OF THE CONSECRATION OF THE BREAD ACCOMPLISHES ITS EFFECT BEFORE THE FORM OF THE CONSECRATION OF THE WINE BE COMPLETED?

We proceed thus to the Sixth Article:—

Objection 1. It seems that the form of the consecration of the bread does not accomplish its effect until the form for the consecration of the wine be completed. For, as Christ's body begins to be in this sacrament by the consecration of the bread, so does His blood come to be there by the consecration of the wine. If, then, the words for consecrating the bread were to produce their effect before the consecration of the wine, it would follow that Christ's body would be present in this sacrament without the blood, which is improper.

Obj. 2. Further, one sacrament has one completion: hence although there be three immersions in Baptism, yet the first immersion does not produce its effect until the third be completed. But all this sacrament is one, as stated above (Q. LXXIII., A. 2). Therefore the words whereby the bread is consecrated do not bring about their effect without the sacramental words whereby the wine is consecrated.

Obj. 3. Further, there are several words in the form for consecrating the bread, the first of which do not secure their effect until the last be uttered, as stated above (A. 4 *ad* 3). Therefore, for the same reason, neither do the

words for the consecration of Christ's body produce their effect, until the words for consecrating Christ's blood are spoken.

On the contrary, Directly the words are uttered for consecrating the bread, the consecrated host is shown to the people to be adored, which would not be done if Christ's body were not there, for that would be an act of idolatry. Therefore the consecrating words of the bread produce their effect before the words are spoken for consecrating the wine.

I answer that, Some of the earlier doctors said that these two forms, namely, for consecrating the bread and the wine, await each other's action, so that the first does not produce its effect until the second be uttered.

But this cannot stand, because, as stated above (A. 5 *ad* 3), for the truth of this phrase, *This is My body,* wherein the verb is in the present tense, it is required for the thing signified to be present simultaneously in time with the signification of the expression used; otherwise, if the thing signified had to be awaited for afterwards, a verb of the future tense would be employed, and not one of the present tense, so that we should not say, *This is My body,* but—*This will be My body.* But the signification of this speech is complete directly those words are spoken. And therefore the thing signified must be present instantaneously, and such is the effect of this sacrament; otherwise it would not be a true speech.—Moreover, this opinion is against the rite of the Church, which forthwith adores the body of Christ after the words are uttered.

Hence it must be said that the first form does not await the second in its action, but has its effect on the instant.

Reply Obj. 1. It is on this account that they who maintained the above opinion seem to have erred. Hence it must be understood that directly the consecration of the bread is complete, the body of Christ is indeed present by the power of the sacrament, and the blood by real concomitance; but afterwards by the consecration of the wine, conversely, the blood of Christ is there by the power

of the sacrament, and the body by real concomitance, so that the entire Christ is under either species, as stated above (Q. LXXVI., A. 2).

Reply Obj. 2. This sacrament is one in perfection, as stated above (Q. LXXIII., A. 2), namely, inasmuch as it is made up of two things, that is, of food and drink, each of which of itself has its own perfection; but the three immersions of Baptism are ordained to one simple effect, and therefore there is no resemblance.

Reply Obj. 3. The various words in the form for consecrating the bread constitute the truth of one speech, but the words of the different forms do not, and consequently there is no parallel.

QUESTION LXXIX.

OF THE EFFECTS OF THIS SACRAMENT.

(*In Eight Articles.*)

We must now consider the effects of this sacrament, and under this head there are eight points of inquiry: (1) Whether this sacrament bestows grace? (2) Whether the attaining of glory is an effect of this sacrament? (3) Whether the forgiveness of mortal sin is an effect of this sacrament? (4) Whether venial sin is forgiven by this sacrament? (5) Whether the entire punishment due for sin is forgiven by this sacrament? (6) Whether this sacrament preserves man from future sins? (7) Whether this sacrament benefits others besides the recipients? (8) Of the obstacles to the effect of this sacrament.

First Article.

WHETHER GRACE IS BESTOWED THROUGH THIS SACRAMENT?

We proceed thus to the First Article:—

Objection 1. It seems that grace is not bestowed through this sacrament. For this sacrament is spiritual nourishment. But nourishment is only given to the living. Therefore since the spiritual life is the effect of grace, this sacrament belongs only to one in the state of grace. Therefore grace is not bestowed through this sacrament for it to be had in the first instance. In like manner neither is it given so as grace may be increased, because spiritual growth belongs to the sacrament of Confirmation, as stated above (Q. LXXII., A. 1). Consequently, grace is not bestowed through this sacrament.

Obj. 2. Further, this sacrament is given as a spiritual refreshment. But spiritual refreshment seems to belong to the use of grace rather than to its bestowal. Therefore it seems that grace is not given through this sacrament.

Obj. 3. Further, as was said above (Q. LXXIV., A. 1), *Christ's body is offered up in this sacrament for the salvation of the body, and His blood for that of the soul.* Now it is not the body which is the subject of grace, but the soul, as was shown in the Second Part (I.-II., Q. CX., A. 4). Therefore grace is not bestowed through this sacrament, at least so far as the body is concerned.

On the contrary, Our Lord says (John vi. 52): *The bread which I will give, is My flesh for the life of the world.* But the spiritual life is the effect of grace. Therefore grace is bestowed through this sacrament.

I answer that, The effect of this sacrament ought to be considered, first of all and principally, from what is contained in this sacrament, which is Christ; Who, just as by coming into the world, He visibly bestowed the life of grace upon the world, according to John i. 17: *Grace and truth came by Jesus Christ,* so also, by coming sacramentally into man, causes the life of grace, according to John vi. 58: *He that eateth Me, the same also shall live by Me.* Hence Cyril says on Luke xxii. 19: *God's life-giving Word by uniting Himself with His own flesh, made it to be productive of life. For it was becoming that He should be united somehow with bodies through His sacred flesh and precious blood, which we receive in a life-giving blessing in the bread and wine.*

Secondly, it is considered on the part of what is represented by this sacrament, which is Christ's Passion, as stated above (Q. LXXIV., A. 1; Q. LXXVI., A. 2 *ad* 1). And therefore this sacrament works in man the effect which Christ's Passion wrought in the world. Hence, Chrysostom says on the words, *Immediately there came out blood and water* (John xix. 34): *Since the sacred mysteries derive their origin from thence, when you draw nigh to the awe-inspiring chalice, so approach as if you were going to drink from Christ's own side.* Hence Our Lord Himself says (Matth. xxvi. 28):

This is My blood . . . which shall be shed for many unto the remission of sins.

Thirdly, the effect of this sacrament is considered from the way in which this sacrament is given; for it is given by way of food and drink. And therefore this sacrament does for the spiritual life all that material food does for the bodily life, namely, by sustaining, giving increase, restoring, and giving delight. Accordingly, Ambrose says (*De Sacram.* v.): *This is the bread of everlasting life, which supports the substance of our soul.* And Chrysostom says (*Hom.* xlvi. *in Joan.*): *When we desire it, He lets us feel Him, and eat Him, and embrace Him.* And hence Our Lord says (John vi. 56): *My flesh is meat indeed, and My blood is drink indeed.*

Fourthly, the effect of this sacrament is considered from the species under which it is given. Hence Augustine says (*Tract.* xxvi. *in Joan.*): *Our Lord betokened His body and blood in things which out of many units are made into some one whole : for out of many grains is one thing made,* viz., bread; *and many grapes flow into one thing,* viz., wine. And therefore he observes elsewhere (*ibid.*): *O sacrament of picty, O sign of unity, O bond of charity !*

And since Christ and His Passion are the cause of grace; and since spiritual refreshment, and charity cannot be without grace, it is clear from all that has been set forth that this sacrament bestows grace.

Reply Obj. 1. This sacrament has of itself the power of bestowing grace; nor does anyone possess grace before receiving this sacrament except from some desire thereof; from his own desire, as in the case of the adult; or from the Church's desire in the case of children, as stated above (Q. LXXIII., A. 3). Hence it is due to the efficacy of its power, that even from desire thereof a man procures grace whereby he is enabled to lead the spiritual life. It remains, then, that when the sacrament itself is really received, grace is increased, and the spiritual life perfected: yet in different fashion from the sacrament of Confirmation, in which grace is increased and perfected for resisting the out-

ward assaults of Christ's enemies. But by this sacrament grace receives increase, and the spiritual life is perfected, so that man may stand perfect in himself by union with God.

Reply Obj. 2. This sacrament confers grace spiritually together with the virtue of charity. Hence Damascene (*De Fide Orthod.* iv.) compares this sacrament to the burning coal which Isaias saw (vi. 6): *For a live ember is not simply wood, but wood united to fire; so also the bread of communion is not simple bread, but bread united with the Godhead.* But as Gregory observes in a Homily for Pentecost, *God's love is never idle; for, wherever it is, it does great works.* And consequently through this sacrament, as far as its power is concerned, not only is the habit of grace and of virtue bestowed, but it is furthermore aroused to act, according to 2 Cor. v. 14: *The charity of Christ presseth us.* Hence it is that the soul is spiritually nourished through the power of this sacrament, by being spiritually gladdened, and as it were inebriated with the sweetness of the Divine goodness, according to Cant. v. 1: *Eat, O friends, and drink, and be inebriated, my dearly beloved.*

Reply Obj. 3. Because the sacraments operate according to the similitude by which they signify, therefore by way of assimilation it is said that in this sacrament *the body is offered for the salvation of the body, and the blood for the salvation of the soul,* although each works for the salvation of both, since the entire Christ is under each, as stated above (Q. LXXVI., A. 2). And although the body is not the immediate subject of grace, still the effect of grace flows into the body while in the present life we present *our* (Vulg., *your*) *members* as *instruments of justice unto God* (Rom. vi. 13), and in the life to come our body will share in the incorruption and the glory of the soul.

Second Article.

WHETHER THE ATTAINING OF GLORY IS AN EFFECT OF THIS SACRAMENT?

We proceed thus to the Second Article :—

Objection 1. It seems that the attaining of glory is not an effect of this sacrament. For an effect is proportioned to its cause. But this sacrament belongs to *wayfarers* (*viatoribus*), and hence it is termed *Viaticum*. Since, then, wayfarers are not yet capable of glory, it seems that this sacrament does not cause the attaining of glory.

Obj. 2. Further, given sufficient cause, the effect follows. But many take this sacrament who will never come to glory, as Augustine declares (*De Civ. Dei.* xxi.). Consequently, this sacrament is not the cause of attaining unto glory.

Obj. 3. Further, the greater is not brought about by the lesser, for nothing acts outside its species. But it is the lesser thing to receive Christ under a strange species, which happens in this sacrament, than to enjoy Him in His own species, which belongs to glory. Therefore this sacrament does not cause the attaining of glory.

On the contrary, It is written (John vi. 52): *If any man eat of this bread, he shall live for ever.* But eternal life is the life of glory. Therefore the attaining of glory is an effect of this sacrament.

I answer that, In this sacrament we may consider both that from which it derives its effect, namely, Christ contained in it, as also His Passion represented by it; and that through which it works its effect, namely, the use of the sacrament, and its species.

Now as to both of these it belongs to this sacrament to cause the attaining of eternal life. Because it was by His Passion that Christ opened to us the approach to eternal life, according to Heb. ix. 15: *He is the Mediator of the New Testament; that by means of His death . . . they that are called may receive the promise of eternal inheritance.*

Accordingly in the form of this sacrament it is said: *This is the chalice of My blood, of the New and Eternal Testament.*

In like manner the refreshment of spiritual food and the unity denoted by the species of the bread and wine are to be had in the present life, although imperfectly; but perfectly in the state of glory. Hence Augustine says on the words, *My flesh is meat indeed* (John vi. 56): *Seeing that in meat and drink, men aim at this, that they hunger not nor thirst, this verily nought doth afford save only this meat and drink which maketh them who partake thereof to be immortal and incorruptible, in the fellowship of the saints, where shall be peace, and unity, full and perfect.*

Reply Obj. 1. As Christ's Passion, in virtue whereof this sacrament is accomplished, is indeed the sufficient cause of glory, yet not so that we are thereby forthwith admitted to glory, but we must first *suffer with Him in order that we may also be glorified* afterwards *with Him* (Rom. viii. 17), so this sacrament does not at once admit us to glory, but bestows on us the power of coming unto glory. And therefore it is called *Viaticum*, a figure whereof we read in 3 Kings xix. 8: *Elias ate and drank, and walked in the strength of that food forty days and forty nights unto the mount of God, Horeb.*

Reply Obj. 2. Just as Christ's Passion has not its effect in them who are not disposed towards it as they should be, so also they do not come to glory through this sacrament who receive it unworthily. Hence Augustine (*Tract.* xxvi. *in Joan.*), expounding the same passage, observes: *The sacrament is one thing, the power of the sacrament another. Many receive it from the altar . . . and by receiving die. . . . Eat, then, spiritually the heavenly bread, bring innocence to the altar.* It is no wonder, then, if those who do not keep innocence, do not secure the effect of this sacrament.

Reply Obj. 3. That Christ is received under another species belongs to the nature of a sacrament, which acts instrumentally. But there is nothing to prevent an instrumental cause from producing a more mighty effect, as is evident from what was said above (Q. LXXVII., A. 3 *ad* 3).

Third Article.

WHETHER THE FORGIVENESS OF MORTAL SIN IS AN EFFECT OF THIS SACRAMENT?

We proceed thus to the Third Article :—

Objection 1. It seems that the forgiveness of mortal sin is an effect of this sacrament. For it is said in one of the Collects (Post communion, *Pro vivis et defunctis*) *: May this sacrament be a cleansing from crimes.* But mortal sins are called crimes. Therefore mortal sins are blotted out by this sacrament.

Obj. 2. Further, this sacrament, like Baptism, works by the power of Christ's Passion. But mortal sins are forgiven by Baptism, as stated above (Q. LXIX., A. 1). Therefore they are forgiven likewise by this sacrament, especially since in the form of this sacrament it is said: *Which shall be shed for many unto the forgiveness of sins.*

Obj. 3. Further, grace is bestowed through this sacrament, as stated above (A. 1). But by grace a man is justified from mortal sins, according to Rom. iii. 24: *Being justified freely by His grace.* Therefore mortal sins are forgiven by this sacrament.

On the contrary, It is written (1 Cor. xi. 29): *He that eateth and drinketh unworthily, eateth and drinketh judgment to himself :* and a gloss on the same passage makes the following commentary: *He eats and drinks unworthily who is in the state of sin, or who handles (the sacrament) irreverently ; and such a one eats and drinks judgment,* i.e., *damnation, unto himself.* Therefore, he that is in mortal sin, by taking the sacrament heaps sin upon sin, rather than obtains forgiveness of his sin.

I answer that, The power of this sacrament can be considered in two ways. First of all, in itself: and thus this sacrament has from Christ's Passion the power of forgiving all sins, since the Passion is the fount and cause of the forgiveness of sins.

Secondly, it can be considered in comparison with the

recipient of the sacrament, in so far as there is, or is not, found in him an obstacle to receiving the fruit of this sacrament. Now whoever is conscious of mortal sin, has within him an obstacle to receiving the effect of this sacrament; since he is not a proper recipient of this sacrament, both because he is not alive spiritually, and so he ought not to eat the spiritual nourishment, since nourishment is confined to the living; and because he cannot be united with Christ, which is the effect of this sacrament, as long as he retains an attachment towards mortal sin. Consequently, as is said in the book *De Eccles. Dogmat.: If the soul leans towards sin, it is burdened rather than purified from partaking of the Eucharist.* Hence, in him who is conscious of mortal sin, this sacrament does not cause the forgiveness of sin.

Nevertheless this sacrament can effect the forgiveness of sin in two ways. First of all, by being received, not actually, but in desire; as when a man is first justified from sin. Secondly, when received by one in mortal sin of which he is not conscious, and for which he has no attachment; since possibly he was not sufficiently contrite at first, but by approaching this sacrament devoutly and reverently he obtains the grace of charity, which will perfect his contrition and bring forgiveness of sin.

Reply Obj. 1. We ask that this sacrament may be the *cleansing of crimes,* or of those sins of which we are unconscious, according to Ps. xviii. 13: *Lord, cleanse me from my hidden sins;* or that our contrition may be perfected for the forgiveness of our sins; or that strength be bestowed on us to avoid sin.

Reply Obj. 2. Baptism is spiritual generation, which is a transition from spiritual non-being into spiritual being, and is given by way of ablution. Consequently, in both respects he who is conscious of mortal sin does not improperly approach Baptism. But in this sacrament man receives Christ within himself by way of spiritual nourishment, which is unbecoming to one that lies dead in his sins. Therefore the comparison does not hold good.

Reply Obj. 3. Grace is the sufficient cause of the forgiveness of mortal sin; yet it does not forgive sin except when it is first bestowed on the sinner. But it is not given so in this sacrament. Hence the argument does not prove.

Fourth Article.

whether venial sins are forgiven through this sacrament?

We proceed thus to the Fourth Article :—

Objection 1. It seems that venial sins are not forgiven by this sacrament, because this is the *sacrament of charity*, as Augustine says (*Tract.* xxvi. *in Joan.*). But venial sins are not contrary to charity, as was shown in the Second Part (I.-II., Q. LXXXVIII., AA. 1, 2; II.-II., Q. XXIV., A. 10). Therefore, since contrary is taken away by its contrary, it seems that venial sins are not forgiven by this sacrament.

Obj. 2. Further, if venial sins be forgiven by this sacrament, then all of them are forgiven for the same reason as one is. But it does not appear that all are forgiven, because thus one might frequently be without any venial sin, against what is said in 1 John i. 8: *If we say that we have no sin, we deceive ourselves.* Therefore no venial sin is forgiven by this sacrament.

Obj. 3. Further, contraries mutually exclude each other. But venial sins do not forbid the receiving of this sacrament: because Augustine says on the words, *If any man eat of it, he shall* (Vulg., *may*) *not die* for ever (John vi. 50): *Bring innocence to the altar : your sins, though they be daily, . . . let them not be deadly.* Therefore neither are venial sins taken away by this sacrament.

On the contrary, Innocent III. says (*De S. Alt. Myst.* iv.) that this sacrament *blots out venial sins, and wards off mortal sins.*

I answer that, Two things may be considered in this sacrament, to wit, the sacrament itself, and the reality of the sacrament: and it appears from both that this sacrament

has the power of forgiving venial sins. For this sacrament is received under the form of nourishing food. Now nourishment from food is requisite for the body to make good the daily waste caused by the action of natural heat. But something is also lost daily of our spirituality from the heat of concupiscence through venial sins, which lessen the fervour of charity, as was shown in the Second Part (II.-II., Q. XXIV., A. 10). And therefore it belongs to this sacrament to forgive venial sins. Hence Ambrose says (*De Sacram.* v.) that this daily bread is taken *as a remedy against daily infirmity.*

The reality of this sacrament is charity, not only as to its habit, but also as to its act, which is kindled in this sacrament; and by this means venial sins are forgiven. Consequently, it is manifest that venial sins are forgiven by the power of this sacrament.

Reply Obj. 1. Venial sins, although not opposed to the habit of charity, are nevertheless opposed to the fervour of its act, which act is kindled by this sacrament; by reason of which act venial sins are blotted out.

Reply Obj. 2. The passage quoted is not to be understood as if a man could not at some time be without all guilt of venial sin: but that the just do not pass through this life without committing venial sins.

Reply Obj. 3. The power of charity, to which this sacrament belongs, is greater than that of venial sins: because charity by its act takes away venial sins, which nevertheless cannot entirely hinder the act of charity. And the same holds good of this sacrament.

FIFTH ARTICLE.

WHETHER THE ENTIRE PUNISHMENT DUE TO SIN IS FORGIVEN THROUGH THIS SACRAMENT?

We proceed thus to the Fifth Article:—

Objection 1. It seems that the entire punishment due to sin is forgiven through this sacrament. For through this sacrament man receives the effect of Christ's Passion within himself, as stated above (AA. 1, 2), just as he does through

Baptism. But through Baptism man receives forgiveness of all punishment, through the virtue of Christ's Passion, which satisfied sufficiently for all sins, as was explained above (Q. LXIX., A. 2). Therefore it seems the whole debt of punishment is forgiven through this sacrament.

Obj. 2. Further, Pope Alexander (I.) says (*Ep. ad omnes Orthod.*): *No sacrifice can be greater than the body and the blood of Christ.* But man satisfied for his sins by the sacrifices of the Old Law: for it is written (Lev. iv. and v.): *If a man shall sin, let him offer* (so and so) *for his sin, and it shall be forgiven him.* Therefore this sacrament avails much more for the forgiveness of all punishment.

Obj. 3. Further, it is certain that some part of the debt of punishment is forgiven by this sacrament; for which reason it is sometimes enjoined upon a man, by way of satisfaction, to have masses said for himself. But if one part of the punishment is forgiven, for the same reason is the other forgiven: owing to Christ's infinite power contained in this sacrament. Consequently, it seems that the whole punishment can be taken away by this sacrament.

On the contrary, In that case no other punishment would have to be enjoined; just as none is imposed upon the newly baptized.

I answer that, This sacrament is both a sacrifice and a sacrament; it has the nature of a sacrifice inasmuch as it is offered up; and it has the nature of a sacrament inasmuch as it is received. And therefore it has the effect of a sacrament in the recipient, and the effect of a sacrifice in the offerer, or in them for whom it is offered.

If, then, it be considered as a sacrament, it produces its effect in two ways: first of all directly through the power of the sacrament; secondly as by a kind of concomitance, as was said above regarding what is contained in the sacrament (Q. LXXVI., AA. 1, 2). Through the power of the sacrament it produces directly that effect for which it was instituted. Now it was instituted not for satisfaction, but for nourishing spiritually through union between Christ and His members, as nourishment is united with the person

nourished. But because this union is the effect of charity, from the fervour of which man obtains forgiveness, not only of guilt but also of punishment, hence it is that as a consequence, and by concomitance with the chief effect, man obtains forgiveness of the punishment, not indeed of the entire punishment, but according to the measure of his devotion and fervour.

But in so far as it is a sacrifice, it has a satisfactory power. Yet in satisfaction, the affection of the offerer is weighed rather than the quantity of the offering. Hence Our Lord says (Mark xii. 43: *cf.* Luke xxi. 4) of the widow who offered *two mites* that she *cast in more than all.* Therefore, although this offering suffices of its own quantity to satisfy for all punishment, yet it becomes satisfactory for them for whom it is offered, or even for the offerers, according to the measure of their devotion, and not for the whole punishment.

Reply Obj. 1. The sacrament of Baptism is directly ordained for the remission of punishment and guilt: not so the Eucharist, because Baptism is given to man as dying with Christ, whereas the Eucharist is given as by way of nourishing and perfecting him through Christ. Consequently there is no parallel.

Reply Obj. 2. Those other sacrifices and oblations did not effect the forgiveness of the whole punishment, neither as to the quantity of the thing offered, as this sacrament does, nor as to personal devotion; from which it comes to pass that even here the whole punishment is not taken away.

Reply Obj. 3. If part of the punishment and not the whole be taken away by this sacrament, it is due to a defect not on the part of Christ's power, but on the part of man's devotion.

Sixth Article.

WHETHER MAN IS PRESERVED BY THIS SACRAMENT FROM FUTURE SINS?

We proceed thus to the Sixth Article:—

Objection 1. It seems that man is not preserved by this sacrament from future sins. For there are many that

receive this sacrament worthily, who afterwards fall into sin. Now this would not happen if this sacrament were to preserve them from future sins. Consequently, it is not an effect of this sacrament to preserve from future sins.

Obj. 2. Further, the Eucharist is the sacrament of charity, as stated above (A. 4). But charity does not seem to preserve from future sins, because it can be lost through sin after one has possessed it, as was stated in the Second Part (II.-II., Q. XXIV., A. 11). Therefore it seems that this sacrament does not preserve man from sin.

Obj. 3. Further, the origin of sin within us is *the law of sin, which is in our members*, as declared by the Apostle (Rom. vii. 23). But the lessening of the fomes, which is the law of sin, is set down as an effect not of this sacrament, but rather of Baptism. Therefore preservation from sin is not an effect of this sacrament.

On the contrary, Our Lord said (John vi. 50): *This is the bread which cometh down from heaven; that if any man eat of it, he may not die:* which manifestly is not to be understood of the death of the body. Therefore it is to be understood that this sacrament preserves from spiritual death, which is through sin.

I answer that, Sin is the spiritual death of the soul. Hence man is preserved from future sin in the same way as the body is preserved from future death of the body: and this happens in two ways. First of all, in so far as man's nature is strengthened inwardly against inner decay, and so by means of food and medicine he is preserved from death. Secondly, by being guarded against outward assaults; and thus he is protected by means of arms by which he defends his body.

Now this sacrament preserves man from sin in both of these ways. For, first of all, by uniting man with Christ through grace, it strengthens his spiritual life, as spiritual food and spiritual medicine, according to Ps. ciii. 5 (*That*) *bread strengthens* (Vulg., *may strengthen*) *man's heart.* Augustine likewise says (*Tract.* xxvi. *in Joan.*): *Approach without fear: it is bread, not poison.* Secondly, inasmuch as it is

a sign of Christ's Passion, whereby the devils are conquered, it repels all the assaults of demons. Hence Chrysostom says (*Hom.* xlvi. *in Joan.*): *Like lions breathing forth fire, thus do we depart from that table, being made terrible to the devil.*

Reply Obj. 1. The effect of this sacrament is received according to man's condition: such is the case with every active cause in that its effect is received in matter according to the condition of the matter. But such is the condition of man on earth that his free-will can be bent to good or evil. Hence, although this sacrament of itself has the power of preserving from sin, yet it does not take away from man the possibility of sinning.

Reply Obj. 2. Even charity of itself keeps man from sin, according to Rom. xiii. 10: *The love of our neighbour worketh no evil:* but it is due to the mutability of free-will that a man sins after possessing charity, just as after receiving this sacrament.

Reply Obj. 3. Although this sacrament is not ordained directly to lessen the fomes, yet it does lessen it as a consequence, inasmuch as it increases charity, because, as Augustine says (Qq. 83), *the increase of charity is the lessening of concupiscence.* But it directly strengthens man's heart in good; whereby he is also preserved from sin.

Seventh Article.

WHETHER THIS SACRAMENT BENEFITS OTHERS BESIDES THE RECIPIENTS?

We proceed thus to the Seventh Article:—

Objection 1. It seems that this sacrament benefits only the recipients. For this sacrament is of the same genus as the other sacraments, being one of those into which that genus is divided. But the other sacraments only benefit the recipients; thus the baptized person alone receives the effect of Baptism. Therefore, neither does this sacrament benefit others than the recipients.

Obj. 2. Further, the effects of this sacrament are the

attainment of grace and glory, and the forgiveness of sin, at least of venial sin. If therefore this sacrament were to produce its effects in others besides the recipients, a man might happen to acquire grace and glory and forgiveness of sin without doing or receiving anything himself, through another receiving or offering this sacrament.

Obj. 3. Further, when the cause is multiplied, the effect is likewise multiplied. If therefore this sacrament benefit others besides the recipients, it would follow that it benefits a man more if he receive this sacrament through many hosts being consecrated in one mass, whereas this is not the Church's custom: for instance, that many receive communion for the salvation of one individual. Consequently, it does not seem that this sacrament benefits anyone but the recipient.

On the contrary, Prayer is made for many others during the celebration of this sacrament; which would serve no purpose were the sacrament not beneficial to others. Therefore, this sacrament is beneficial not merely to them who receive it.

I answer that, As stated above (A. 3), this sacrament is not only a sacrament, but also a sacrifice. For, it has the nature of a sacrifice inasmuch as in this sacrament Christ's Passion is represented, whereby Christ *offered Himself a Victim to God* (Eph. v. 2), and it has the nature of a sacrament inasmuch as invisible grace is bestowed in this sacrament under a visible species. So, then, this sacrament benefits recipients by way both of sacrament and of sacrifice, because it is offered for all who partake of it. For it is said in the Canon of the Mass: *May as many of us as, by participation at this Altar, shall receive the most sacred body and blood of Thy Son, be filled with all heavenly benediction and grace.*

But to others who do not receive it, it is beneficial by way of sacrifice, inasmuch as it is offered for their salvation. Hence it is said in the Canon of the Mass: *Be mindful, O Lord, of Thy servants, men and women . . . for whom we offer, or who offer up to Thee, this sacrifice of praise for them-*

selves and for all their own, for the redemption of their souls, for the hope of their safety and salvation. And Our Lord expressed both ways, saying (Matth. xxvi. 28, with Luke xxii. 20): *Which for you,* i.e., who receive it, *and for many,* i.e., others, *shall be shed unto remission of sins.*

Reply Obj. 1. This sacrament has this in addition to the others, that it is a sacrifice: and therefore the comparison fails.

Reply Obj. 2. As Christ's Passion benefits all, for the forgiveness of sin and the attaining of grace and glory, whereas it produces no effect except in those who are united with Christ's Passion through faith and charity, so likewise this sacrifice, which is the memorial of Our Lord's Passion, has no effect except in those who are united with this sacrament through faith and charity. Hence Augustine says to Renatus (*De Anima et ejus origine,* i.): *Who may offer Christ's body except for them who are Christ's members?* Hence in the Canon of the Mass no prayer is made for them who are outside the pale of the Church. But it benefits them who are members, more or less, according to the measure of their devotion.

Reply Obj. 3. Receiving is of the very nature of the sacrament, but offering belongs to the nature of sacrifice: consequently, when one or even several receive the body of Christ, no help accrues to others. In like fashion even when the priest consecrates several hosts in one mass, the effect of this sacrament is not increased, since there is only one sacrifice; because there is no more power in several hosts than in one, since there is only one Christ present under all the hosts and under one. Hence, neither will any one receive greater effect from the sacrament by taking many consecrated hosts in one mass. But the oblation of the sacrifice is multiplied in several masses, and therefore the effect of the sacrifice and of the sacrament is multiplied.

Eighth Article.

WHETHER THE EFFECT OF THIS SACRAMENT IS HINDERED BY VENIAL SIN?

We proceed thus to the Eighth Article :—

Objection 1. It seems that the effect of this sacrament is not hindered by venial sin. For Augustine (*Tract.* xxvi. *in Joan.*), commenting on John vi. 52, *If any man eat of this bread*, etc., says: *Eat the heavenly bread spiritually; bring innocence to the altar; your sins, though they be daily, let them not be deadly.* From this it is evident that venial sins, which are called daily sins, do not prevent spiritual eating. But they who eat spiritually, receive the effect of this sacrament. Therefore, venial sins do not hinder the effect of this sacrament.

Obj. 2. Further, this sacrament is not less powerful than Baptism. But, as stated above (Q. LXIX., AA. 9, 10), only pretence checks the effect of Baptism, and venial sins do not belong to pretence; because according to Wis. i. 5: *the Holy Spirit of discipline will flee from the deceitful*, yet He is not put to flight by venial sins. Therefore neither do venial sins hinder the effect of this sacrament.

Obj. 3. Further, nothing which is removed by the action of any cause, can hinder the effect of such cause. But venial sins are taken away by this sacrament. Therefore, they do not hinder its effect.

On the contrary, Damascene says (*De Fide Orthod.* iv.): *The fire of that desire which is within us, being kindled by the burning coal*, i.e., this sacrament, *will consume our sins, and enlighten our hearts, so that we shall be inflamed and made godlike.* But the fire of our desire or love is hindered by venial sins, which hinder the fervour of charity, as was shown in the Second Part (I.-II., Q. LXXXI., A. 4; II.-II., Q. XXIV., A. 10). Therefore venial sins hinder the effect of this sacrament.

I answer that, Venial sins can be taken in two ways: first of all as past, secondly as in the act of being committed.

Venial sins taken in the first way do not in any way hinder the effect of this sacrament. For it can come to pass that after many venial sins a man may approach devoutly to this sacrament and fully secure its effect. Considered in the second way, venial sins do not utterly hinder the effect of this sacrament, but merely in part. For, it has been stated above (A. 1), that the effect of this sacrament is not only the obtaining of habitual grace or charity, but also a certain actual refreshment of spiritual sweetness; which is indeed hindered if anyone approach to this sacrament with mind distracted through venial sins; but the increase of habitual grace or of charity is not taken away.

Reply Obj. 1. He that approaches this sacrament with actual venial sin, eats spiritually indeed, in habit but not in act: and therefore he shares in the habitual effect of the sacrament, but not in its actual effect.

Reply Obj. 2. Baptism is not ordained, as this sacrament is, for the fervour of charity as its actual effect. Because Baptism is spiritual regeneration, through which the first perfection is acquired, which is a habit or form; but this sacrament is spiritual eating, which has actual delight.

Reply Obj. 3. This argument deals with past venial sins, which are taken away by this sacrament.

QUESTION LXXX.

OF THE USE OR RECEIVING OF THIS SACRAMENT IN GENERAL

(*In Twelve Articles.*)

We have now to consider the use or receiving of this sacrament, first of all in general; secondly, how Christ used this sacrament.

Under the first heading there are twelve points of inquiry: (1) Whether there are two ways of eating this sacrament, namely, sacramentally and spiritually? (2) Whether it belongs to man alone to eat this sacrament spiritually? (3) Whether it belongs to the just man only to eat it sacramentally? (4) Whether the sinner sins in eating it sacramentally? (5) Of the degree of this sin. (6) Whether this sacrament should be refused to the sinner that approaches it? (7) Whether nocturnal pollution prevents man from receiving this sacrament? (8) Whether it is to be received only when one is fasting? (9) Whether it is to be given to them who lack the use of reason? (10) Whether it is to be received daily? (11) Whether it is lawful to refrain from it altogether? (12) Whether it is lawful to receive the body without the blood?

First Article.

WHETHER THERE ARE TWO WAYS TO BE DISTINGUISHED OF EATING CHRIST'S BODY?

We proceed thus to the First Article:—

Objection 1. It seems that two ways ought not to be distinguished of eating Christ's body, namely, sacramentally

and spiritually. For, as Baptism is spiritual regeneration, according to John iii. 5: *Unless a man be born again of water and the Holy Ghost*, etc., so also this sacrament is spiritual food: hence Our Lord, speaking of this sacrament, says (John vi. 64): *The words that I have spoken to you are spirit and life.* But there are no two distinct ways of receiving Baptism, namely, sacramentally and spiritually. Therefore neither ought this distinction to be made regarding this sacrament.

Obj. 2. Further, when two things are so related that one is on account of the other, they should not be put in contradistinction to one another, because the one derives its species from the other. But sacramental eating is ordained for spiritual eating as its end. Therefore sacramental eating ought not to be divided in contrast with spiritual eating.

Obj. 3. Further, things which cannot exist without one another ought not to be divided in contrast with each other. But it seems that no one can eat spiritually without eating sacramentally; otherwise the fathers of old would have eaten this sacrament spiritually. Moreover, sacramental eating would be to no purpose, if the spiritual eating could be had without it. Therefore it is not right to distinguish a twofold eating, namely, sacramental and spiritual.

On the contrary, The gloss says on 1 Cor. xi. 29: *He that eateth and drinketh unworthily*, etc.: *We hold that there are two ways of eating, the one sacramental, and the other spiritual.*

I answer that, There are two things to be considered in the receiving of this sacrament, namely, the sacrament itself, and its fruits, and we have already spoken of both (QQ. LXXIII., LXXIX.). The perfect way, then, of receiving this sacrament is when one takes it so as to partake of its effect. Now, as was stated above (Q. LXXIX., AA. 3,8), it sometimes happens that a man is hindered from receiving the effect of this sacrament; and such receiving of this sacrament is an imperfect one. Therefore, as the perfect is divided against the imperfect, so sacramental eating, whereby the sacrament only is received without its effect, is divided against spiritual eating, by which one receives the effect of

this sacrament, whereby a man is spiritually united with Christ through faith and charity.

Reply Obj. 1. The same distinction is made regarding Baptism and the other sacraments: for, some receive the sacrament only, while others receive the sacrament and the reality of the sacrament. However, there is a difference, because, since the other sacraments are accomplished in the use of the matter, the receiving of the sacrament is the actual perfection of the sacrament; whereas this sacrament is accomplished in the consecration of the matter: and consequently both uses follow the sacrament. On the other hand, in Baptism and in the other sacraments that imprint a character, they who receive the sacrament receive some spiritual effect, that is, the character; which is not the case in this sacrament. And therefore, in this sacrament, rather than in Baptism, the sacramental use is distinguished from the spiritual use.

Reply Obj. 2. That sacramental eating which is also a spiritual eating is not divided in contrast with spiritual eating, but is included under it; but that sacramental eating which does not secure the effect, is divided in contrast with spiritual eating; just as the imperfect, which does not attain the perfection of its species, is divided in contrast with the perfect.

Reply Obj. 3. As stated above (Q. LXXIII., A. 3), the effect of the sacrament can be secured by every man if he receive it in desire, though not in reality. Consequently, just as some are baptized with the Baptism of desire, through their desire of baptism, before being baptized in the Baptism of water; so likewise some eat this sacrament spiritually ere they receive it sacramentally. Now this happens in two ways. First of all, from desire of receiving the sacrament itself, and thus are said to be baptized, and to eat spiritually, and not sacramentally, they who desire to receive these sacraments since they have been instituted. Secondly, by a figure: thus the Apostle says (1 Cor. x. 2), that the fathers of old were *baptized in the cloud and in the sea*, and that *they did eat . . . spiritual food, and . . . drank*

. . . *spiritual drink.* Nevertheless sacramental eating is not without avail, because the actual receiving of the sacrament produces more fully the effect of the sacrament than does the desire thereof, as stated above of Baptism (Q. LXIX., A. 4 *ad* 2).

SECOND ARTICLE.

WHETHER IT BELONGS TO MAN ALONE TO EAT THIS SACRAMENT SPIRITUALLY?

We proceed thus to the Second Article :—

Objection 1. It seems that it does not belong to man alone to eat this sacrament spiritually, but likewise to angels. Because on Ps. lxxvii. 25: *Man ate the bread of angels,* the gloss says,—*that is, the body of Christ, Who is truly the food of angels.* But it would not be so unless the angels were to eat Christ spiritually. Therefore the angels eat Christ spiritually.

Obj. 2. Further, Augustine (*Tract.* xxvi. *in Joan.*) says: *By this meat and drink, He would have us to understand the fellowship of His body and members, which is the Church in His predestinated ones.* But not only men, but also the holy angels belong to that fellowship. Therefore the holy angels eat of it spiritually.

Obj. 3. Further, Augustine in his book *De Verbis Domini* (*Serm.* cxlii.) says: *Christ is to be eaten spiritually, as He Himself declares : 'He that eateth My flesh and drinketh My blood, abideth in Me, and I in him.'* But this belongs not only to men, but also to the holy angels, in whom Christ dwells by charity, and they in Him. Consequently, it seems that to eat Christ spiritually is not for men only, but also for the angels.

On the contrary, Augustine (*Tract.* xxvi. *in Joan.*) says: *Eat the bread* of the altar *spiritually ; take innocence to the altar.* But angels do not approach the altar as for the purpose of taking something therefrom. Therefore the angels do not eat spiritually.

I answer that, Christ Himself is contained in this sacra-

ment, not under His proper species, but under the sacramental species. Consequently there are two ways of eating spiritually. First, as Christ Himself exists under His proper species, and in this way the angels eat Christ spiritually inasmuch as they are united with Him in the enjoyment of perfect charity, and in clear vision (and this is the bread we hope for in heaven), and not by faith, as we are united with Him here.

In another way one may eat Christ spiritually, as He is under the sacramental species, inasmuch as a man believes in Christ, while desiring to receive this sacrament; and this is not merely to eat Christ spiritually, but likewise to eat this sacrament; which does not fall to the lot of the angels. And therefore although the angels feed on Christ spiritually, yet it does not belong to them to eat this sacrament spiritually.

Reply Obj. 1. The receiving of Christ under this sacrament is ordained to the enjoyment of heaven, as to its end, in the same way as the angels enjoy it; and since the means are gauged by the end, hence it is that such eating of Christ whereby we receive Him under this sacrament, is, as it were, derived from that eating whereby the angels enjoy Christ in heaven. Consequently, man is said to eat the *bread of angels*, because it belongs to the angels to do so firstly and principally, since they enjoy Him in his proper species; and secondly it belongs to men, who receive Christ under this sacrament.

Reply Obj. 2. Both men and angels belong to the fellowship of His mystical body; men by faith, and angels by manifest vision. But the sacraments are proportioned to faith, through which the truth is seen *through a glass* and *in a dark manner*. And therefore, properly speaking, it does not belong to angels, but to men, to eat this sacrament spiritually.

Reply Obj. 3. Christ dwells in men through faith, according to their present state, but He is in the blessed angels by manifest vision. Consequently the comparison does not hold, as stated above (*ad* 2).

THIRD ARTICLE.

WHETHER THE JUST MAN ALONE MAY EAT CHRIST SACRAMENTALLY?

We proceed thus to the Third Article:—

Objection 1. It seems that none but the just man may eat Christ sacramentally. For Augustine says in his book *De Remedio Penitentiæ* (*cf. Tract. in Joan.* XXV., *n.* 12; XXVI., *n.* 1): *Why make ready tooth and belly? Believe, and thou hast eaten. . . .* For *to believe in Him, this it is, to eat the living bread.* But the sinner does not believe in Him; because he has not living faith, to which it belongs to believe *in God*, as stated above in the Second Part (II.-II., Q. II., A. 2; Q. IV., A. 5). Therefore the sinner cannot eat this sacrament, which is the living bread.

Obj. 2. Further, this sacrament is specially called *the sacrament of charity*, as stated above (Q. LXXVIII., A. 3 *ad* 6). But as unbelievers lack faith, so all sinners lack charity. Now unbelievers do not seem to be capable of eating this sacrament, since in the sacramental form it is called the *Mystery of Faith.* Therefore, for like reason, the sinner cannot eat Christ's body sacramentally.

Obj. 3. Further, the sinner is more abominable before God than the irrational creature: for it is said of the sinner (Ps. xlviii. 21): *Man when he was in honour did not understand; he hath been compared to senseless beasts, and made like to them.* But an irrational animal, such as a mouse or a dog, cannot receive this sacrament, just as it cannot receive the sacrament of Baptism. Therefore it seems that for the like reason neither may sinners eat this sacrament.

On the contrary, Augustine (*Tract.* XXVI. *in Joan.*), commenting on the words, *that if any man eat of it he may not die*, says: *Many receive from the altar, and by receiving die: whence the Apostle saith, 'eateth and drinketh judgment to himself.'* But only sinners die by receiving. Therefore sinners eat the body of Christ sacramentally, and not the just only.

I answer that, In the past, some have erred upon this point, saying that Christ's body is not received sacramentally by sinners; but that directly the body is touched by the lips of sinners, it ceases to be under the sacramental species.

But this is erroneous; because it detracts from the truth of this sacrament, to which truth it belongs that so long as the species last, Christ's body does not cease to be under them, as stated above (Q. LXXVI., A. 6 *ad* 3; Q. LXXVII., A. 8). But the species last so long as the substance of the bread would remain, if it were there, as was stated above (Q. LXXVII., A. 4). Now it is clear that the substance of bread taken by a sinner does not at once cease to be, but it continues until digested by natural heat: hence Christ's body remains just as long under the sacramental species when taken by sinners. Hence it must be said that the sinner, and not merely the just, can eat Christ's body.

Reply Obj. 1. Such words and similar expressions are to be understood of spiritual eating, which does not belong to sinners. Consequently, it is from such expressions being misunderstood that the above error seems to have arisen, through ignorance of the distinction between corporeal and spiritual eating.

Reply Obj. 2. Should even an unbeliever receive the sacramental species, he would receive Christ's body under the sacrament: hence he would eat Christ sacramentally, if the word *sacramentally* qualify the verb on the part of the thing eaten. But if it qualify the verb on the part of the one eating, then, properly speaking, he does not eat sacramentally, because he uses what he takes, not as a sacrament, but as simple food. Unless perchance the unbeliever were to intend to receive what the Church bestows; without having proper faith regarding the other articles, or regarding this sacrament.

Reply Obj. 3. Even though a mouse or a dog were to eat the consecrated host, the substance of Christ's body would not cease to be under the species, so long as those species remain, and that is, so long as the substance of bread would have remained; just as if it were to be cast into the mire.

Nor does this turn to any indignity regarding Christ's body, since He willed to be crucified by sinners without detracting from His dignity; especially since the mouse or dog does not touch Christ's body in its proper species, but only as to its sacramental species.

Some, however, have said that Christ's body would cease to be there, directly it were touched by a mouse or a dog; but this again detracts from the truth of the sacrament, as stated above.

None the less it must not be said that the irrational animal eats the body of Christ sacramentally; since it is incapable of using it as a sacrament. Hence it eats Christ's body *accidentally*, and not sacramentally, just as if anyone not knowing a host to be consecrated were to consume it. And since no genus is divided by an accidental difference, therefore this manner of eating Christ's body is not set down as a third way besides sacramental and spiritual eating.

FOURTH ARTICLE.

WHETHER THE SINNER SINS IN RECEIVING CHRIST'S BODY SACRAMENTALLY?

We proceed thus to the Fourth Article :—

Objection 1. It seems that the sinner does not sin in receiving Christ's body sacramentally, because Christ has no greater dignity under the sacramental species than under His own. But sinners did not sin when they touched Christ's body under its proper species; nay, rather they obtained forgiveness of their sins, as we read in Luke vii. of the woman who was a sinner; while it is written (Matth. xiv. 36) that *as many as touched the hem of His garment were healed*. Therefore, they do not sin, but rather obtain salvation, by receiving the body of Christ.

Obj. 2. Further, this sacrament, like the others, is a spiritual medicine. But medicine is given to the sick for their recovery, according to Matth. ix. 12: *They that are in health need not a physician*. Now they that are spiritually

sick or infirm are sinners. Therefore this sacrament can be received by them without sin.

Obj. 3. Further, this sacrament is one of our greatest gifts, since it contains Christ. But according to Augustine (*De Lib. Arb.* ii.), the greatest gifts are those *which no one can abuse.* Now no one sins except by abusing something. Therefore no sinner sins by receiving this sacrament.

Obj. 4. Further, as this sacrament is perceived by taste and touch, so also is it by sight. Consequently, if the sinner sins by receiving the sacrament, it seems that he would sin by beholding it, which is manifestly untrue, since the Church exposes this sacrament to be seen and adored by all. Therefore the sinner does not sin by eating this sacrament.

Obj. 5. Further, it happens sometimes that the sinner is unconscious of his sin. Yet such a one does not seem to sin by receiving the body of Christ, for according to this all who receive it would sin, as exposing themselves to danger, since the Apostle says (1 Cor. iv. 4): *I am not conscious to myself of anything, yet I am not hereby justified.* Therefore, the sinner, if he receive this sacrament, does not appear to be guilty of sin.

On the contrary, The Apostle says (1 Cor. xi. 29): *He that eateth and drinketh unworthily, eateth and drinketh judgment to himself.* Now the gloss says on this passage: *He eats and drinks unworthily who is in sin, or who handles it irreverently.* Therefore, if anyone, while in mortal sin, receives this sacrament, he purchases damnation, by sinning mortally.

I answer that, In this sacrament, as in the others, that which is a sacrament is a sign of the reality of the sacrament. Now there is a twofold reality of this sacrament, as stated above (Q. LXXIII., A. 6): one which is signified and contained, namely, Christ Himself; while the other is signified but not contained, namely, Christ's mystical body, which is the fellowship of the saints. Therefore, whoever receives this sacrament, expresses thereby that he is made one with Christ, and incorporated in His members; and this is done by living faith, which no one has who is in mortal sin. And therefore it is manifest that whoever receives this sacrament

while in mortal sin, is guilty of lying to this sacrament, and consequently of sacrilege, because he profanes the sacrament: and therefore he sins mortally.

Reply Obj. 1. When Christ appeared under His proper species, He did not give Himself to be touched by men as a sign of spiritual union with Himself, as He gives Himself to be received in this sacrament. And therefore sinners in touching Him under His proper species did not incur the sin of lying to Godlike things, as sinners do in receiving this sacrament.

Furthermore, Christ still bore the likeness of the body of sin; consequently He fittingly allowed Himself to be touched by sinners. But as soon as the body of sin was taken away by the glory of the Resurrection, he forbade the woman to touch Him, for her faith in Him was defective, according to John xx. 17: *Do not touch Me, for I am not yet ascended to My Father*, i.e., *in your heart*, as Augustine explains (*Tract.* cxxi. *in Joan.*). And therefore sinners, who lack living faith regarding Christ, are not allowed to touch this sacrament.

Reply Obj. 2. Every medicine does not suit every stage of sickness; because the tonic given to those who are recovering from fever would be hurtful to them if given while yet in their feverish condition. So likewise Baptism and Penance are as purgative medicines, given to take away the fever of sin; whereas this sacrament is a medicine given to strengthen, and it ought not to be given except to them who are quit of sin.

Reply Obj. 3. By the *greatest gifts* Augustine understands the soul's virtues, *which no one uses to evil purpose*, as though they were principles of evil. Nevertheless sometimes a man makes a bad use of them, as objects of an evil use, as is seen in those who are proud of their virtues. So likewise this sacrament, so far as the sacrament is concerned, is not the principle of an evil use, but the object thereof. Hence Augustine says (*Tract.* lxii. *in Joan.*): *Many receive Christ's body unworthily; whence we are taught what need there is to beware of receiving a good thing evilly. . . . For behold, of a good thing, received evilly, evil is wrought*: just as on the

other hand, in the Apostle's case, *good was wrought through evil well received*, namely, by bearing patiently the sting of Satan.

Reply Obj. 4. Christ's body is not received by being seen, but only its sacrament, because sight does not penetrate to the substance of Christ's body, but only to the sacramental species, as stated above (Q. LXXVI., A. 7). But he who eats, receives not only the sacramental species, but likewise Christ Himself Who is under them. Consequently, no one is forbidden to behold Christ's body, when once he has received Christ's sacrament, namely, Baptism: whereas the non-baptized are not to be allowed even to see this sacrament, as is clear from Dionysius (*Eccl. Hier.* vii.). But only those are to be allowed to share in the eating who are united with Christ not merely sacramentally, but likewise really.

Reply Obj. 5. The fact of a man being unconscious of his sin can come about in two ways. First of all through his own fault, either because through ignorance of the law (which ignorance does not excuse him), he thinks something not to be sinful which is a sin, as for example if one guilty of fornication were to deem simple fornication not to be a mortal sin; or because he neglects to examine his conscience, which is opposed to what the Apostle says (1 Cor. xi. 28): *Let a man prove himself, and so let him eat of that bread, and drink of the chalice.* And in this way nevertheless the sinner who receives Christ's body commits sin, although unconscious thereof, because the very ignorance is a sin on his part.

Secondly, it may happen without fault on his part, as, for instance, when he has sorrowed over his sin, but is not sufficiently contrite: and in such a case he does not sin in receiving the body of Christ, because a man cannot know for certain whether he is truly contrite. It suffices, however, if he find in himself the marks of contrition, for instance, if he *grieve over past sins*, and *propose to avoid them in the future*.* But if he be ignorant that what he

* *Cf.* Rule of St. Augustine.

did was a sinful act, through ignorance of the fact, which excuses, for instance, if a man approach a woman whom he believed to be his wife whereas she was not, he is not to be called a sinner on that account; in the same way if he has utterly forgotten his sin, general contrition suffices for blotting it out, as will be said hereafter (Suppl., Q. II., A. 3 *ad* 2); hence he is no longer to be called a sinner.

FIFTH ARTICLE.

WHETHER TO APPROACH THIS SACRAMENT WITH CONSCIOUSNESS OF SIN IS THE GRAVEST OF ALL SINS?

We proceed thus to the Fifth Article :—

Objection 1. It seems that to approach this sacrament with consciousness of sin is the gravest of all sins; because the Apostle says (1 Cor. xi. 27): *Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord :* upon which the gloss observes: *He shall be punished as though he slew Christ.* But the sin of them who slew Christ seems to have been most grave. Therefore this sin, whereby a man approaches Christ's table with consciousness of sin, appears to be the gravest.

Obj. 2. Further, Jerome says in an Epistle (xlix.): *What hast thou to do with women, thou that speakest familiarly with God at the altar?** Say, priest, say, cleric, how dost thou kiss the Son of God with the same lips wherewith thou hast kissed the daughter of a harlot? 'Judas, thou betrayest the Son of Man with a kiss!' And thus it appears that the fornicator approaching Christ's table sins as Judas did, whose sin was most grave. But there are many other sins which are graver than fornication, especially the sin of unbelief. Therefore the sin of every sinner approaching Christ's table is the gravest of all.

Obj. 3. Further, spiritual uncleanness is more abominable to God than corporeal. But if anyone was to cast Christ's

* The remaining part of the quotation is not from S. Jerome.

body into mud or a cess-pool, his sin would be reputed a most grave one. Therefore, he sins more deeply by receiving it with sin, which is spiritual uncleanness, upon his soul.

On the contrary, Augustine says on the words, *If I had not come, and had not spoken to them, they would be without sin* (*Tract.* lxxxix. *in Joan.*), that this is to be understood of the sin of unbelief, *in which all sins are comprised*, and so the greatest of all sins appears to be, not this, but rather the sin of unbelief.

I answer that, As stated in the Second Part (I.-II., Q. LXXIII., AA. 3, 6; II.-II., Q. LXXIII., A. 3), one sin can be said to be graver than another in two ways: first of all essentially, secondly accidentally. Essentially, in regard to its species, which is taken from its object: and so a sin is greater according as that against which it is committed is greater. And since Christ's Godhead is greater than His humanity, and His humanity greater than the sacraments of His humanity, hence it is that those are the gravest sins which are committed against the Godhead, such as unbelief and blasphemy. The second degree of gravity is held by those sins which are committed against His humanity: hence it is written (Matth. xii. 32): *Whosoever shall speak a word against the Son of Man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come.* In the third place come sins committed against the sacraments, which belong to Christ's humanity; and after these are the other sins committed against mere creatures.

Accidentally, one sin can be graver than another on the sinner's part; for example, the sin which is the result of ignorance or of weakness is lighter than one arising from contempt, or from sure knowledge; and the same reason holds good of other circumstances. And according to this, the above sin can be graver in some, as happens in them who from actual contempt and with consciousness of sin approach this sacrament: but in others it is less grave; for instance, in those who from fear of their sin being discovered, approach this sacrament with consciousness of sin.

So, then, it is evident that this sin is specifically graver than many others, yet it is not the greatest of all.

Reply Obj. 1. The sin of the unworthy recipient is compared to the sin of them who slew Christ, by way of similitude, because each is committed against Christ's body; but not according to the degree of the crime. Because the sin of Christ's slayers was much graver, first of all, because their sin was against Christ's body in its own species, while this sin is against it under sacramental species; secondly, because their sin came of the intent of injuring Christ, while this does not.

Reply Obj. 2. The sin of the fornicator receiving Christ's body is likened to Judas kissing Christ, as to the resemblance of the sin, because each outrages Christ with the sign of friendship; but not as to the extent of the sin, as was observed above (*ad* 1). And this resemblance in crime applies no less to other sinners than to fornicators: because by other mortal sins, sinners act against the charity of Christ, of which this sacrament is the sign, and all the more according as their sins are graver. But in a measure the sin of fornication makes one more unfit for receiving this sacrament, because thereby especially the spirit becomes enslaved by the flesh, which is a hindrance to the fervour of love required for this sacrament.

However, the hindrance to charity itself weighs more than the hindrance to its fervour. Hence the sin of unbelief, which fundamentally severs a man from the unity of the Church, simply speaking, makes him to be utterly unfit for receiving this sacrament; because it is the sacrament of the Church's unity, as stated above (Q. LXVII., A. 2). Hence the unbeliever who receives this sacrament sins more grievously than the believer who is in sin; and shows greater contempt towards Christ Who is in the sacrament, especially if he does not believe Christ to be truly in this sacrament; because, so far as lies in him, he lessens the holiness of the sacrament, and the power of Christ acting in it, and this is to despise the sacrament in itself. But the believer who receives the sacrament with consciousness of sin, by receiving it unworthily despises the sacrament, not

in itself, but in its use. Hence the Apostle (1 Cor. xi. 29) in assigning the cause of this sin, says, *not discerning the body of the Lord*, that is, not distinguishing it from other food: and this is what he does who disbelieves Christ's presence in this sacrament.

Reply Obj. 3. The man who would throw this sacrament into the mire would be guilty of more heinous sin than another approaching the sacrament fully conscious of mortal sin. First of all, because he would intend to outrage the sacrament, whereas the sinner receiving Christ's body unworthily has no such intent; secondly, because the sinner is capable of grace; hence he is more capable of receiving this sacrament than any irrational creature. Hence he would make a most revolting use of this sacrament who would throw it to dogs to eat, or fling it in the mire to be trodden upon.

Sixth Article.

Whether the priest ought to deny the body of Christ to the sinner seeking it?

We proceed thus to the Sixth Article :—

Objection 1. It seems that the priest should deny the body of Christ to the sinner seeking it. For Christ's precept is not to be set aside for the sake of avoiding scandal or on account of infamy to anyone. But (Matth. vii. 6) Our Lord gave this command: *Give not that which is holy to dogs*. Now it is especially casting holy things to dogs to give this sacrament to sinners. Therefore, neither on account of avoiding scandal or infamy should this sacrament be administered to the sinner who asks for it.

Obj. 2. Further, one must choose the lesser of two evils. But it seems to be the lesser evil if the sinner incur infamy; or if an unconsecrated host be given to him; than for him to sin mortally by receiving the body of Christ. Consequently, it seems that the course to be adopted is either that the sinner seeking the body of Christ be exposed to infamy, or that an unconsecrated host be given to him.

Obj. 3. Further, the body of Christ is sometimes given to those suspected of crime in order to put them to proof. Because we read in the Decretals: *It often happens that thefts are perpetrated in monasteries of monks; wherefore we command that when the brethren have to exonerate themselves of such acts, that the abbot shall celebrate Mass, or someone else deputed by him, in the presence of the community; and so, when the Mass is over, all shall communicate under these words: 'May the body of Christ prove thee to-day.'* And further on: *If any evil deed be imputed to a bishop or priest, for each charge he must say Mass and communicate, and show that he is innocent of each act imputed.* But secret sinners must not be disclosed, for, once the blush of shame is set aside, they will indulge the more in sin, as Augustine says (*De Verbis Dom.; cf. Serm.* lxxxii.). Consequently, Christ's body is not to be given to occult sinners, even if they ask for it.

On the contrary, On Ps. xxi. 30: *All the fat ones of the earth have eaten and have adored,* Augustine says: *Let not the dispenser hinder the fat ones of the earth, i.e.,* sinners, *from eating at the table of the Lord.*

I answer that, A distinction must be made among sinners: some are secret; others are notorious, either from evidence of the fact, as public usurers, or public robbers, or from being denounced as evil men by some ecclesiastical or civil tribunal. Therefore Holy Communion ought not to be given to open sinners when they ask for it. Hence Cyprian writes to someone (*Ep.* lxi.): *You were so kind as to consider that I ought to be consulted regarding actors, and that magician who continues to practise his disgraceful arts among you; as to whether I thought that Holy Communion ought to be given to such with the other Christians. I think that it is beseeming neither the Divine majesty, nor Christian discipline, for the Church's modesty and honour to be defiled by such shameful and infamous contagion.*

But if they be not open sinners, but occult, the Holy Communion should not be denied them if they ask for it. For since every Christian, from the fact that he is baptized,

is admitted to the Lord's table, he may not be robbed of his right, except from some open cause. Hence on 1 Cor. v. 11, *If he who is called a brother among you*, etc., Augustine's gloss remarks: *We cannot inhibit any person from Communion, except he has openly confessed, or has been named and convicted by some ecclesiastical or lay tribunal.* Nevertheless a priest who has knowledge of the crime can privately warn the secret sinner, or warn all openly in public, from approaching the Lord's table, until they have repented of their sins and have been reconciled to the Church; because after repentance and reconciliation, Communion must not be refused even to public sinners, especially in the hour of death. Hence in the (3rd) Council of Carthage (*Can.* xxxv.) we read: *Reconciliation is not to be denied to stage-players or actors, or others of the sort, or to apostates, after their conversion to God.*

Reply Obj. 1. Holy things are forbidden to be given to dogs, that is, to notorious sinners: whereas hidden deeds may not be published, but are to be left to the Divine judgment.

Reply Obj. 2. Although it is worse for the secret sinner to sin mortally in taking the body of Christ, rather than be defamed, nevertheless for the priest administering the body of Christ it is worse to commit mortal sin by unjustly defaming the hidden sinner than that the sinner should sin mortally; because no one ought to commit mortal sin in order to keep another out of mortal sin. Hence Augustine says (*Quaest. super Gen.* xlii.): *It is a most dangerous exchange, for us to do evil lest another perpetrate a greater evil.* But the secret sinner ought rather to prefer infamy than approach the Lord's table unworthily.

Yet by no means should an unconsecrated host be given in place of a consecrated one; because the priest by so doing, so far as he is concerned, makes others, either the bystanders or the communicant, commit idolatry by believing that it is a consecrated host; because, as Augustine says on Ps. xcviii. 5: *Let no one eat Christ's flesh, except he first adore it.* Hence in the Decretals (Extra, *De Celeb. Miss.*, Ch. *De*

Homine) it is said: *Although he who reputes himself unworthy of the Sacrament, through consciousness of his sin, sins gravely, if he receive; still he seems to offend more deeply who deceitfully has presumed to simulate it.*

Reply Obj. 3. Those decrees were abolished by contrary enactments of Roman Pontiffs: because Pope Stephen (V.) writes as follows: *The Sacred Canons do not allow of a confession being extorted from any person by trial made by burning iron or boiling water; it belongs to our government to judge of public crimes committed, and that by means of confession made spontaneously, or by proof of witnesses: but private and unknown crimes are to be left to Him Who alone knows the hearts of the sons of men.* And the same is found in the Decretals (Extra, *De Purgationibus*, Ch. *Ex tuarum*). Because in all such practices there seems to be a tempting of God; hence such things cannot be done without sin. And it would seem graver still if anyone were to incur judgment of death through this sacrament, which was instituted as a means of salvation. Consequently, the body of Christ should never be given to anyone suspected of crime, as by way of examination.

SEVENTH ARTICLE.

WHETHER THE SEMINAL LOSS THAT OCCURS DURING SLEEP HINDERS ANYONE FROM RECEIVING THIS SACRAMENT?

We proceed thus to the Seventh Article:—

Objection 1. It seems that seminal loss does not hinder anyone from receiving the body of Christ: because no one is prevented from receiving the body of Christ except on account of sin. But seminal loss happens without sin: for Augustine says (*Gen. ad lit.* xii.) that *the same image that comes into the mind of a speaker may present itself to the mind of the sleeper, so that the latter be unable to distinguish the image from the reality, and is moved carnally and with the result that usually follows such motions; and there is as little sin in this as there is in speaking and therefore thinking about such things.* Consequently these

motions do not prevent one from receiving this sacrament.

Obj. 2. Further, Gregory says in a Letter to Augustine, Bishop of the English (*Regist.* xi.): *Those who pay the debt of marriage not from lust, but from desire to have children, should be left to their own judgment, as to whether they should enter the church and receive the mystery of Our Lord's body, after such intercourse: because they ought not to be forbidden from receiving it, since they have passed through the fire unscorched.*

From this it is evident that seminal loss even of one awake, if it be without sin, is no hindrance to receiving the body of Christ. Consequently, much less is it in the case of one asleep.

Obj. 3. Further, these movements of the flesh seem to bring with them only bodily uncleanness. But there are other bodily defilements which according to the Law forbade entrance into the holy places, yet which under the New Law do not prevent receiving this sacrament: as, for instance, in the case of a woman after child-birth, or in her periods, or suffering from issue of blood, as Gregory writes to Augustine, Bishop of the English (*loc. cit.*). Therefore it seems that neither do these movements of the flesh hinder a man from receiving this sacrament.

Obj. 4. Further, venial sin is no hindrance to receiving the sacrament, nor is mortal sin after repentance. But even supposing that seminal loss arises from some foregoing sin, whether of intemperance, or of bad thoughts, for the most part such sin is venial; and if occasionally it be mortal, a man may repent of it by morning and confess it. Consequently, it seems that he ought not to be prevented from receiving this sacrament.

Obj. 5. Further, a sin against the Fifth Commandment is greater than a sin against the Sixth. But if a man dream that he has broken the Fifth or Seventh or any other Commandment, he is not on that account debarred from receiving this sacrament. Therefore it seems that much less should he be debarred through defilement resulting from a dream against the Sixth Commandment.

On the contrary, It is written (Lev. xv. 16): *The man from whom the seed of copulation goeth out . . . shall be unclean until evening*. But for the unclean there is no approaching to the sacraments. Therefore, it seems that owing to such defilement of the flesh a man is debarred from taking this which is the greatest of the sacraments.

I answer that, There are two things to be weighed regarding the aforesaid movements: one on account of which they necessarily prevent a man from receiving this sacrament; the other, on account of which they do so, not of necessity, but from a sense of propriety.

Mortal sin alone necessarily prevents anyone from partaking of this sacrament: and although these movements during sleep, considered in themselves, cannot be a mortal sin, nevertheless, owing to their cause, they have mortal sin connected with them: which cause, therefore, must be investigated. Sometimes they are due to an external spiritual cause, viz., the deception of the demons, who can stir up phantasms, as was stated in the First Part (Q. CXI., A. 3), through the apparition of which, these movements occasionally follow. Sometimes they are due to an internal spiritual cause, such as previous thoughts. At other times they arise from some internal corporeal cause, as from abundance or weakness of nature, or even from surfeit of meat or drink. Now every one of these three causes can be without sin at all, or else with venial sin, or with mortal sin. If it be without sin, or with venial sin, it does not necessarily prevent the receiving of this sacrament, so as to make a man guilty of the body and blood of the Lord: but should it be with mortal sin, it prevents it of necessity.

For such illusions on the part of demons sometimes come from one's not striving to receive fervently; and this can be either a mortal or a venial sin. At other times it is due to malice alone on the part of the demons who wish to keep men from receiving this sacrament. So we read in the Conferences of the Fathers (Cassian,—*Collat.* xxii.) that when a certain one always suffered thus on those feast-days on which he had to receive Communion, his superiors,

discovering that there was no fault on his part, ruled that he was not to refrain from communicating on that account, and the demoniacal illusion ceased.

In like fashion previous evil thoughts can sometimes be without any sin whatever, as when one has to think of such things on account of lecturing or debating; and if it be done without concupiscence and delectation, the thoughts will not be unclean but honest; and yet defilement can come of such thoughts, as is clear from the authority of Augustine (*Obj.* 1). At other times such thoughts come of concupiscence and delectation, and should there be consent, it will be a mortal sin: otherwise it will be a venial sin.

In the same way too the corporeal cause can be without sin, as when it arises from bodily debility, and hence some individuals suffer seminal loss without sin even in their wakeful hours; or it can come from the abundance of nature: for, just as blood can flow without sin, so also can the semen which is superfluity of the blood, according to the Philosopher (*De Gener. Animal.* i.). But occasionally it is with sin, as when it is due to excess of food or drink. And this also can be either venial or mortal sin; although more frequently the sin is mortal in the case of evil thoughts on account of the proneness to consent, rather than in the case of consumption of food and drink. Hence Gregory, writing to Augustine, Bishop of the English (*loc. cit.*), says that one ought to refrain from Communion when this arises from evil thoughts, but not when it arises from excess of food or drink, especially if necessity call for Communion. So, then, one must judge from its cause whether such bodily defilement of necessity hinders the receiving of this sacrament.

At the same time a sense of decency forbids Communion on two accounts. The first of these is always verified, viz., the bodily defilement, with which, out of reverence for the sacrament, it is unbecoming to approach the altar (and hence those who wish to touch any sacred object, wash their hands): except perchance such uncleanness be perpetual or of long standing, such as leprosy or issue of blood, or

anything else of the kind. The other reason is the mental distraction which follows after the aforesaid movements, especially when they take place with unclean imaginings. Now this obstacle, which arises from a sense of decency, can be set aside owing to any necessity, as Gregory says (*ibid.*): *As when perchance either a festival day calls for it, or necessity compels one to exercise the ministry because there is no other priest at hand.*

Reply Obj. 1. A person is hindered necessarily, only by mortal sin, from receiving this sacrament: but from a sense of decency one may be hindered through other causes, as stated above.

Reply Obj. 2. Conjugal intercourse, if it be without sin, (for instance, if it be done for the sake of begetting offspring, or of paying the marriage debt), does not prevent the receiving of this sacrament for any other reason than do those movements in question which happen without sin, as stated above; namely, on account of the defilement to the body and distraction to the mind. On this account Jerome expresses himself in the following terms in his commentary on Matthew (*Epist.* xxviii., among S. Jerome's works): *If the loaves of Proposition might not be eaten by them who had known their wives carnally, how much less may this bread which has come down from heaven be defiled and touched by them who shortly before have been in conjugal embraces? It is not that we condemn marriages, but that at the time when we are going to eat the flesh of the Lamb, we ought not to indulge in carnal acts.* But since this is to be understood in the sense of decency, and not of necessity, Gregory says that such a person *is to be left to his own judgment. But if,* as Gregory says (*ibid.*), *it be not desire of begetting offspring, but lust that prevails,* then such a one should be forbidden to approach this sacrament.

Reply Obj. 3. As Gregory says in his Letter quoted above to Augustine, Bishop of the English, in the old Testament some persons were termed polluted figuratively, which the people of the New Law understand spiritually. Hence such bodily uncleannesses, if perpetual or of long standing,

do not hinder the receiving of this saving sacrament, as they prevented approaching those figurative sacraments; but if they pass speedily, like the uncleanness of the aforesaid movements, then from a sense of fittingness they hinder the receiving of this sacrament during the day on which it happens. Hence it is written (Deut. xxiii. 10): *If there be among you any man, that is defiled in a dream by night, he shall go forth out of the camp ; and he shall not return before he be washed with water in the evening.*

Reply Obj. 4. Although the stain of guilt be taken away by contrition and confession, nevertheless the bodily defilement is not taken away, nor the mental distraction which follows therefrom.

Reply Obj. 5. To dream of homicide brings no bodily uncleanness, nor such distraction of mind as fornication, on account of its intense delectation; still if the dream of homicide comes of a cause sinful in itself, especially if it be mortal sin, then owing to its cause it hinders the receiving of this sacrament.

Eighth Article.

whether food or drink taken beforehand hinders the receiving of this sacrament ?

We proceed thus to the Eighth Article :—

Objection 1. It seems that food or drink taken beforehand does not hinder the receiving of this sacrament. For this sacrament was instituted by Our Lord at the supper. But when the supper was ended Our Lord gave the sacrament to His disciples, as is evident from Luke xxii. 20, and from 1 Cor. xi. 25. Therefore it seems that we ought to take this sacrament after receiving other food.

Obj. 2. Further, it is written (1 Cor. xi. 33): *When you come together to eat,* namely, the Lord's body, *wait for one another ; if any man be hungry, let him eat at home :* and thus it seems that after eating at home a man may eat Christ's body in the Church.

Obj. 3. Further, we read in the (3rd) Council of Carthage,

(*Can.* xxix.): *Let the sacraments of the altar be celebrated only by men who are fasting, with the exception of the anniversary day on which the Lord's Supper is celebrated.* Therefore, at least on that day, one may receive the body of Christ after partaking of other food.

Obj. 4. Further, the taking of water or medicine, or of any other food or drink in very slight quantity, or of the remains of food continuing in the mouth, neither breaks the Church's fast, nor takes away the sobriety required for reverently receiving this sacrament. Consequently, one is not prevented by the above things from receiving this sacrament.

Obj. 5. Further, some eat and drink late at night, and possibly after passing a sleepless night receive the sacred mysteries in the morning when the food is not digested. But it would savour more of moderation if a man were to eat a little in the morning and afterwards receive this sacrament about the ninth hour, since also there is occasionally a longer interval of time. Consequently, it seems that such taking of food beforehand does not keep one from this sacrament.

Obj. 6. Further, there is no less reverence due to this sacrament after receiving it, than before. But one may take food and drink after receiving the sacrament. Therefore one may do so before receiving it.

On the contrary, Augustine says (*Resp. ad Januar.,—Ep.* liv.): *It has pleased the Holy Ghost that, out of honour for this great sacrament, the Lord's body should enter the mouth of a Christian before other foods.*

I answer that, A thing may prevent the receiving of this sacrament in two ways: first of all in itself, like mortal sin, which is repugnant to what is signified by this sacrament, as stated above (A. 4): secondly, on account of the Church's prohibition; and thus a man is prevented from taking this sacrament after receiving food or drink, for three reasons. First, as Augustine says (*loc. cit.*), *out of respect for this sacrament,* so that it may enter into a mouth not yet contaminated by any food or drink. Secondly, because of its

signification, *i.e.*, to give us to understand that Christ, Who is the reality of this sacrament, and His charity, ought to be first of all established in our hearts, according to Matth. vi. 33: *Seek first the kingdom of God.* Thirdly, on account of the danger of vomiting and intemperance, which sometimes arise from over-indulging in food, as the Apostle says (1 Cor. xi. 21): *One, indeed, is hungry, and another is drunk.*

Nevertheless the sick are exempted from this general rule, for they should be given Communion at once, even after food, should there be any doubt as to their danger, lest they die without Communion, because necessity has no law. Hence it is said in the Canon *de Consecratione: Let the priest at once take Communion to the sick person, lest he die without Communion.*

Reply Obj. 1. As Augustine says in the same book, *the fact that Our Lord gave this sacrament after taking food is no reason why the brethren should assemble after dinner or supper in order to partake of it, or receive it at meal-time, as did those whom the Apostle reproves and corrects. For our Saviour, in order the more strongly to commend the depth of this mystery, wished to fix it closely in the hearts and memories of the disciples; and on that account He gave no command for it to be received in that order, leaving this to the apostles, to whom He was about to entrust the government of the churches.*

Reply Obj. 2. The text quoted is thus paraphrased by the gloss: *If any man be hungry and loath to await the rest, let him partake of his food at home, that is, let him fill himself with earthly bread, without partaking of the Eucharist afterwards.*

Reply Obj. 3. The wording of this decree is in accordance with the former custom observed by some of receiving the body of Christ on that day after breaking their fast, so as to represent the Lord's supper. But this is now abrogated; because as Augustine says (*loc. cit.*), it is customary throughout the whole world for Christ's body to be received before breaking the fast.

Reply Obj. 4. As stated in the Second Part (II.-II., Q. CXLVII., A. 6 *ad* 2), there are two kinds of fast. First,

there is the natural fast, which implies privation of everything taken beforehand by way of food or drink: and such fast is required for this sacrament for the reasons given above. And therefore it is never lawful to take this sacrament after taking water, or other food or drink, or even medicine, no matter how small the quantity may be. Nor does it matter whether it nourishes or not, whether it be taken by itself or with other things, provided it be taken by way of food or drink. But the remains of food left in the mouth, if swallowed accidentally, do not hinder receiving this sacrament, because they are swallowed not by way of food but by way of saliva. The same holds good of the unavoidable remains of the water or wine wherewith the mouth is rinsed, provided they be not swallowed in great quantity, but mixed with saliva.

Secondly, there is the fast of the Church, instituted for afflicting the body: and this fast is not hindered by the things mentioned (in the objection), because they do not give much nourishment, but are taken rather as an alterative.

Reply Obj. 5. *That this sacrament ought to enter into the mouth of a Christian before any other food* must not be understood absolutely of all time, otherwise he who had once eaten or drunk could never afterwards take this sacrament: but it must be understood of the same day; and although the beginning of the day varies according to different systems of reckoning (for some begin their day at noon, some at sunset, others at midnight, and others at sunrise), the Roman Church begins it at midnight. Consequently, if any person takes anything by way of food or drink after midnight, he may not receive this sacrament on that day; but he can do so if the food was taken before midnight. Nor does it matter, so far as the precept is concerned, whether he has slept after taking food or drink, or whether he has digested it; but it does matter as to the mental disturbance which one suffers from want of sleep or from indigestion, for, if the mind be much disturbed, one becomes unfit for receiving this sacrament.

Reply Obj. 6. The greatest devotion is called for at the

moment of receiving this sacrament, because it is then that the effect of the sacrament is bestowed, and such devotion is hindered more by what goes before it than by what comes after it. And therefore it was ordained that men should fast before receiving the sacrament rather than after. Nevertheless there ought to be some interval between receiving this sacrament and taking other food. Consequently, both the Post communion prayer of thanksgiving is said in the Mass, and the communicants say their own private prayers.

However, according to the ancient Canons, the following ordination was made by Pope Clement (I.), (*Ep.* ii.), *If the Lord's portion be eaten in the morning, the ministers who have taken it shall fast until the sixth hour, and if they take it at the third or fourth hour, they shall fast until evening.* For in olden times, the priest celebrated Mass less frequently, and with greater preparation: but now, because the sacred mysteries have to be celebrated oftener, the same could not be easily observed, and so it has been abrogated by contrary custom.

Ninth Article.

Whether those who have not the use of reason ought to receive this sacrament?

We proceed thus to the Ninth Article :—

Objection 1. It seems that those who have not the use of reason ought not to receive this sacrament. For it is required that man should approach this sacrament with devotion and previous self-examination, according to 1 Cor. xi. 28: *Let a man prove himself, and so let him eat of that bread, and drink of the chalice.* But this is not possible for those who are devoid of reason. Therefore this sacrament should not be given to them.

Obj. 2. Further, among those who have not the use of reason are the possessed, who are called energumens. But such persons are kept from even beholding this sacrament, according to Dionysius (*Eccl. Hier.* iii.). Therefore this

sacrament ought not to be given to those who have not the use of reason.

Obj. 3. Further, among those that lack the use of reason are children, the most innocent of all. But this sacrament is not given to children. Therefore much less should it be given to others deprived of the use of reason.

On the contrary, We read in the First Council of Orange, (Canon 13); and the same is to be found in the Decretals (xxvi., 6): *All things that pertain to piety are to be given to the insane:* and consequently, since this is the *sacrament of piety,* it must be given to them.

I answer that, Men are said to be devoid of reason in two ways. First, when they are feeble-minded, as a man who sees dimly is said not to see: and since such persons can conceive some devotion towards this sacrament, it is not to be denied them.

In another way men are said not to possess fully the use of reason. Either, then, they never had the use of reason, and have remained so from birth; and in that case this sacrament is not to be given to them, because in no way has there been any preceding devotion towards the sacrament: or else, they were not always devoid of reason, and then, if when they formerly had their wits they showed devotion towards this sacrament, it ought to be given to them in the hour of death; unless danger be feared of vomiting or spitting it out. Hence we read in the acts of the Fourth Council of Carthage (Canon 76); and the same is to be found in the Decretals (xxvi., 6): *If a sick man ask to receive the sacrament of Penance, and if, when the priest who has been sent for comes to him, he be so weak as to be unable to speak, or becomes delirious, let them, who heard him ask, bear witness, and let him receive the sacrament of Penance; then if it be thought that he is going to die shortly, let him be reconciled by imposition of hands, and let the Eucharist be placed in his mouth.*

Reply Obj. 1. Those lacking the use of reason can have devotion towards the sacrament; actual devotion in some cases, and past in others.

Reply Obj. 2. Dionysius is speaking there of energumens

who are not yet baptized, in whom the devil's power is not yet extinct, since it thrives in them through the presence of original sin. But as to baptized persons who are vexed in body by unclean spirits, the same reason holds good of them as of others who are demented. Hence Cassian says (*Collat.* vii.): *We do not remember the most Holy Communion to have ever been denied by our elders to them who are vexed by unclean spirits.*

Reply Obj. 3. The same reason holds good of newly born children as of the insane who never have had the use of reason: consequently, the sacred mysteries are not to be given to them. Although certain Greeks do the contrary, because Dionysius says (*Eccl. Hier.* ii.) that Holy Communion is to be given to them who are baptized; not understanding that Dionysius is speaking there of the Baptism of adults. Nor do they suffer any loss of life from the fact of Our Lord saying (John vi. 54), *Except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you;* because, as Augustine writes to Boniface (Pseudo-Beda *Comment. in* 1 *Cor.* x. 17), *then every one of the faithful becomes a partaker, i.e.*, spiritually, *of the body and blood of the Lord, when he is made a member of Christ's body in Baptism.* But when children once begin to have some use of reason so as to be able to conceive some devotion for the sacrament, then it can be given to them.

Tenth Article.

Whether it is lawful to receive this sacrament daily?

We proceed thus to the Tenth Article:—

Objection 1. It does not appear to be lawful to receive this sacrament daily, because, as Baptism shows forth Our Lord's Passion, so also does this sacrament. Now one may not be baptized several times, but only once, because *Christ died once* only *for our sins*, according to 1 Pet. iii. 18. Therefore, it seems unlawful to receive this sacrament daily.

Obj. 2. Further, the reality ought to answer to the figure. But the Paschal Lamb, which was the chief figure of this

sacrament, as was said above (Q. LXXIII., A. 9) was eaten only once in the year; while the Church once a year commemorates Christ's Passion, of which this sacrament is the memorial. It seems, then, that it is lawful to receive this sacrament not daily, but only once in the year.

Obj. 3. Further, the greatest reverence is due to this sacrament as containing Christ. But it is a token of reverence to refrain from receiving this sacrament; hence the Centurion is praised for saying (Matth. viii. 8), *Lord, I am not worthy that Thou shouldst enter under my roof;* also Peter, for saying (Luke v. 8), *Depart from me, for I am a sinful man, O Lord.* Therefore, it is not praiseworthy for a man to receive this sacrament daily.

Obj. 4. Further, if it were a praiseworthy custom to receive this sacrament frequently, then the oftener it were taken the more praiseworthy it would be. But there would be greater frequency if one were to receive it several times daily; and yet this is not the custom of the Church. Consequently, it does not seem praiseworthy to receive it daily.

Obj. 5. Further, the Church by her statutes intends to promote the welfare of the faithful. But the Church's statute only requires Communion once a year; hence it is enacted (Extra, *De Pœnit. et Remiss.* xii.): *Let every person of either sex devoutly receive the sacrament of the Eucharist at least at Easter; unless by the advice of his parish priest, and for some reasonable cause, he considers he ought to refrain from receiving for a time.* Consequently, it is not praiseworthy to receive this sacrament daily.

On the contrary, Augustine says (*De Verb. Dom., Serm.* xxviii.): *This is our daily bread; take it daily, that it may profit thee daily.*

I answer that, There are two things to be considered regarding the use of this sacrament. The first is on the part of the sacrament itself, the virtue of which gives health to men; and consequently it is profitable to receive it daily so as to receive its fruits daily. Hence Ambrose says (*De Sacram.* iv.): *If, whenever Christ's blood is shed, it is shed*

for the forgiveness of sins, I who sin often, should receive it often: I need a frequent remedy. The second thing to be considered is on the part of the recipient, who is required to approach this sacrament with great reverence and devotion. Consequently, if anyone finds that he has these dispositions every day, he will do well to receive it daily. Hence, Augustine, after saying, *Receive daily, that it may profit thee daily*, adds: *So live, as to deserve to receive it daily.* But because many persons are lacking in this devotion, on account of the many drawbacks both spiritual and corporal from which they suffer, it is not expedient for all to approach this sacrament every day; but they should do so as often as they find themselves properly disposed. Hence it is said in *De Eccles. Dogmat.* liii.: *I neither praise nor blame daily reception of the Eucharist.*

Reply Obj. 1. In the sacrament of Baptism a man is conformed to Christ's death, by receiving His character within him. And therefore, as Christ died but once, so a man ought to be baptized but once. But a man does not receive Christ's character in this sacrament; He receives Christ Himself, Whose virtue endures for ever. Hence it is written (Heb. x. 14): *By one oblation He hath perfected for ever them that are sanctified.* Consequently, since man has daily need of Christ's health-giving virtue, he may commendably receive this sacrament every day.

And since Baptism is above all a spiritual regeneration, therefore, as a man is born naturally but once, so ought he by Baptism to be reborn spiritually but once, as Augustine says (*Tract.* xi. *in Joan.*), commenting on John iii. 4, *How can a man be born again, when he is grown old?* But this sacrament is spiritual food; hence, just as bodily food is taken every day, so is it a good thing to receive this sacrament every day. Hence it is that Our Lord (Luke xi. 3), teaches us to pray, *Give us this day our daily bread:* in explaining which words Augustine observes (*De Verb. Dom., loc. cit.*): *If you receive it, i.e.*, this sacrament, every day, *every day is to-day for thee, and Christ rises again every day in thee, for when Christ riseth it is to-day.*

Reply Obj. 2. The Paschal Lamb was the figure of this sacrament chiefly as to Christ's Passion represented therein; and therefore it was partaken of once a year only, since Christ died but once. And on this account the Church celebrates once a year the remembrance of Christ's Passion. But in this sacrament the memorial of His Passion is given by way of food which is partaken of daily; and therefore in this respect it is represented by the manna which was given daily to the people in the desert.

Reply Obj. 3. Reverence for this sacrament consists in fear associated with love; consequently reverential fear of God is called filial fear, as was said in the Second Part (I.-II., Q. LXVII., A. 4 *ad* 2; II.-II., Q. XIX., AA. 9, 11, 12); because the desire of receiving arises from love, while the humility of reverence springs from fear. Consequently, each of these belongs to the reverence due to this sacrament; both as to receiving it daily, and as to refraining from it sometimes. Hence Augustine says (*Ep.* liv.): *If one says that the Eucharist should not be received daily, while another maintains the contrary, let each one do as according to his devotion he thinketh right; for Zaccheus and the Centurion did not contradict one another while the one received the Lord with joy, whereas the other said: "Lord, I am not worthy that Thou shouldst enter under my roof"; since both honoured our Saviour, though not in the same way.* But love and hope, whereunto the Scriptures constantly urge us, are preferable to fear. Hence, too, when Peter had said, *Depart from me, for I am a sinful man, O Lord,* Jesus answered: *Fear not.*

Reply Obj. 4. Because Our Lord said (Luke xi. 3), *Give us this day our daily bread,* we are not on that account to communicate several times daily, for, by one daily communion the unity of Christ's Passion is set forth.

Reply Obj. 5. Various statutes have emanated according to the various ages of the Church. In the primitive Church, when the devotion of the Christian faith was more flourishing, it was enacted that the faithful should communicate daily: hence Pope Anaclete says (*Ep.* i.): *When the consecration is finished, let all communicate who do not wish to cut themselves*

off from the Church; for so the apostles have ordained, and the holy Roman Church holds. Later on, when the fervour of faith relaxed, Pope Fabian (Third Council of Tours, *Canon* l.) gave permission *that all should communicate, if not more frequently, at least three times in the year, namely, at Easter, Pentecost, and Christmas.* Pope Soter likewise (Second Council of Chalon, *Canon* xlvii.) declares that Communion should be received *on Holy Thursday,* as is set forth in the Decretals (*De Consecratione,* dist. 2). Later on, when *iniquity abounded and charity grew cold* (Matth. xxiv. 12), Pope Innocent III. commanded that the faithful should communicate *at least once a year,* namely, *at Easter.* However, in *De Eccl. Dogmat.* xxiii. the faithful are counselled *to communicate on all Sundays.*

Eleventh Article.

whether it is lawful to abstain altogether from communion?

We proceed thus to the Eleventh Article:—

Objection 1. It seems to be lawful to abstain altogether from Communion. Because the Centurion is praised for saying (Matth. viii. 8): *Lord, I am not worthy that Thou shouldst enter under my roof;* and he who deems that he ought to refrain entirely from Communion can be compared to the Centurion, as stated above (A. 10 *ad* 3). Therefore, since we do not read of Christ entering his house, it seems to be lawful for any individual to abstain from Communion his whole life long.

Obj. 2. Further, it is lawful for anyone to refrain from what is not of necessity for salvation. But this sacrament is not of necessity for salvation, as was stated above (Q. LXXIII., A. 3). Therefore it is permissible to abstain from Communion altogether.

Obj. 3. Further, sinners are not bound to go to Communion: hence Pope Fabian (*loc. cit.*, A. 10 *ad* 5) after saying, *Let all communicate thrice each year,* adds: *Except those who*

are hindered by grievous crimes. Consequently, if those who are not in the state of sin are bound to go to Communion, it seems that sinners are better off than good people, which is unfitting. Therefore, it seems lawful even for the godly to refrain from Communion.

On the contrary, Our Lord said (John vi. 54): *Except ye eat the flesh of the Son of Man, and drink His blood, you shall not have life in you.*

I answer that, As stated above (A. 1), there are two ways of receiving this sacrament, namely, spiritually and sacramentally. Now it is clear that all are bound to eat it at least spiritually, because this is to be incorporated in Christ, as was said above (Q. LXXIII., A. 3 *ad* 1). Now spiritual eating comprises the desire or yearning for receiving this sacrament, as was said above (A. 1 *ad* 3, A. 2). Therefore, a man cannot be saved without desiring to receive this sacrament.

Now a desire would be vain except it were fulfilled when opportunity presented itself. Consequently, it is evident that a man is bound to receive this sacrament, not only by virtue of the Church's precept, but also by virtue of the Lord's command (Luke xxii. 19): *Do this in memory of Me.* But by the precept of the Church there are fixed times for fulfilling Christ's command.

Reply Obj. 1. As Gregory says: *He is truly humble, who is not obstinate in rejecting what is commanded for his good.* Consequently, humility is not praiseworthy if anyone abstains altogether from Communion against the precept of Christ and the Church. Again the Centurion was not commanded to receive Christ into his house.

Reply Obj. 2. This sacrament is said not to be as necessary as Baptism, with regard to children, who can be saved without the Eucharist, but not without the sacrament of Baptism: both, however, are of necessity with regard to adults.

Reply Obj. 3. Sinners suffer great loss in being kept back from receiving this sacrament, so that they are not better off on that account; and although while continuing in their sins they are not on that account excused from trans-

gressing the precept, nevertheless, as Pope Innocent (III.) says, penitents, *who refrain on the advice of their priest,* are excused.

Twelfth Article.

WHETHER IT IS LAWFUL TO RECEIVE THE BODY OF CHRIST WITHOUT THE BLOOD?

We proceed thus to the Twelfth Article :—

Objection 1. It seems unlawful to receive the body of Christ without the blood. For Pope Gelasius says (*cf. De Consecr.* ii.): *We have learnt that some persons after taking only a portion of the sacred body, abstain from the chalice of the sacred blood. I know not for what superstitious motive they do this : therefore let them either receive the entire sacraments, or let them be withheld from the sacrament altogether.* Therefore it is not lawful to receive the body of Christ without His blood.

Obj. 2. Further, the eating of the body and the drinking of the blood are required for the perfection of this sacrament, as stated above (Q. LXXIII., A. 2; Q. LXXVI., A. 2 *ad* 1). Consequently, if the body be taken without the blood, it will be an imperfect sacrament, which seems to savour of sacrilege; hence Pope Gelasius adds (*cf. Obj.* 1), *because the dividing of one and the same mystery cannot happen without a great sacrilege.*

Obj. 3. Further, this sacrament is celebrated in memory of Our Lord's Passion, as stated above (Q. LXXIII., AA. 4, 5; Q. LXXIV., A. 1), and is received for the health of soul. But the Passion is expressed in the blood rather than in the body; moreover, as stated above (Q. LXXIV., A. 1), the blood is offered for the health of the soul. Consequently, one ought to refrain from receiving the body rather than the blood. Therefore, such as approach this sacrament ought not to take Christ's body without His blood.

On the contrary, It is the custom of many churches for the body of Christ to be given to the communicant without His blood.

I answer that, Two points should be observed regarding the use of this sacrament, one on the part of the sacrament, the other on the part of the recipients. On the part of the sacrament it is proper for both the body and the blood to be received, since the perfection of the sacrament lies in both, and consequently, since it is the priest's duty both to consecrate and finish the sacrament, he ought on no account to receive Christ's body without the blood.

But on the part of the recipient the greatest reverence and caution are called for, lest anything happen which is unworthy of so great a mystery. Now this could especially happen in receiving the blood, for, if incautiously handled, it might easily be spilt. And because the multitude of the Christian people increased, in which there are old, young, and children, some of whom have not enough discretion to observe due caution in using this sacrament, on that account it is a prudent custom in some churches for the blood not to be offered to the reception of the people, but to be received by the priest alone.

Reply Obj. 1. Pope Gelasius is speaking of priests, who, as they consecrate the entire sacrament, ought to communicate in the entire sacrament. For, as we read in the (Twelfth) Council of Toledo, *What kind of a sacrifice is that, wherein not even the sacrificer is known to have a share?*

Reply Obj. 2. The perfection of this sacrament does not lie in the use of the faithful, but in the consecration of the matter. And hence there is nothing derogatory to the perfection of this sacrament; if the people receive the body without the blood, provided that the priest who consecrates receive both.

Reply Obj. 3. Our Lord's Passion is represented in the very consecration of this sacrament, in which the body ought not to be consecrated without the blood. But the body can be received by the people without the blood: nor is this detrimental to the sacrament. Because the priest both offers and consumes the blood on behalf of all; and Christ is fully contained under either species, as was shown above (Q. LXXVI., A. 2).

QUESTION LXXXI.

OF THE USE WHICH CHRIST MADE OF THIS SACRAMENT AT ITS INSTITUTION.

(*In Four Articles.*)

We have now to consider the use which Christ made of this sacrament at its institution; under which heading there are four points of inquiry: (1) Whether Christ received His own body and blood? (2) Whether He gave it to Judas? (3) What kind of body did He receive or give, namely, was it passible or impassible? (4) What would have been the condition of Christ's body under this sacrament, if it had been reserved or consecrated during the three days He lay dead?

First Article.

WHETHER CHRIST RECEIVED HIS OWN BODY AND BLOOD?

We proceed thus to the First Article :—

Objection 1. It seems that Christ did not receive His own body and blood, because nothing ought to be asserted of either Christ's doings or sayings, which is not handed down by the authority of Sacred Scripture. But it is not narrated in the gospels that He ate His own body or drank His own blood. Therefore we must not assert this as a fact.

Obj. 2. Further, nothing can be within itself except perchance by reason of its parts, for instance, as one part is in another, as is stated in *Phys.* iv. But what is eaten and drunk is in the eater and drinker. Therefore, since the entire Christ is under each species of the sacrament, it seems impossible for Him to have received this sacrament.

Obj. 3. Further, the receiving of this sacrament is twofold, namely, spiritual and sacramental. But the spiritual was unsuitable for Christ, as He derived no benefit from the sacrament; and in consequence so was the sacramental, since it is imperfect without the spiritual, as was observed above (Q. LXXX., A. 1). Consequently, in no way did Christ partake of this sacrament.

On the contrary, Jerome says (*Ad Hedib., Ep.* xxx.), *The Lord Jesus Christ, Himself the guest and banquet, is both the partaker and what is eaten.*

I answer that, Some have said that Christ during the supper gave His body and blood to His disciples, but did not partake of it Himself. But this seems improbable. Because Christ Himself was the first to fulfil what He required others to observe: hence He willed first to be baptized when imposing Baptism upon others: as we read in Acts i. 1: *Jesus began to do and to teach.* Hence He first of all took His own body and blood, and afterwards gave it to be taken by the disciples. And hence the gloss upon Ruth iii. 7, *When he had eaten and drunk,* says: *Christ ate and drank at the supper, when He gave to the disciples the sacrament of His body and blood. Hence, 'because the children partook* of His flesh and blood, He also hath been partaker in the same.'*

Reply Obj. 1. We read in the Gospels how Christ *took the bread . . . and the chalice;* but it is not to be understood that He took them merely into His hands, as some say; but that He took them in the same way as He gave them to others to take. Hence when He said to the disciples, *Take ye and eat,* and again, *Take ye and drink,* it is to be understood that He Himself, in taking it, both ate and drank. Hence some have composed this rhyme:

> *The King at supper sits, the twelve as guests He greets,*
> *Clasping Himself in His hands, the food Himself now eats.*

Reply Obj. 2. As was said above (Q. LXXVI., A. 5), Christ as contained under this sacrament stands in relation to place, not according to His own dimensions, but according

* Vulg., *are partakers* (Heb. ii. 14).

to the dimensions of the sacramental species; so that Christ is Himself in every place where those species are. And because the species were able to be both in the hands and the mouth of Christ, the entire Christ could be in both His hands and mouth. Now this could not come to pass were His relation to place to be according to His proper dimensions.

Reply Obj. 3. As was stated above (Q. LXXIX., A. 1 *ad* 2), the effect of this sacrament is not merely an increase of habitual grace, but furthermore a certain actual delectation of spiritual sweetness. But although grace was not increased in Christ through His receiving this sacrament, yet He had a certain spiritual delectation from the new institution of this sacrament. Hence He Himself said (Luke xxii. 15): *With desire I have desired to eat this Pasch with you*, which words Eusebius explains of the new mystery of the New Testament, which He gave to the disciples. And therefore He ate it both spiritually and sacramentally, inasmuch as He received His own body under the sacrament, which sacrament of His own body He both understood and prepared; yet differently from others who partake of it both sacramentally and spiritually, for these receive an increase of grace, and they have need of the sacramental signs for perceiving its truth.

Second Article.

whether christ gave his body to judas?

We proceed thus to the Second Article:—

Objection 1. It seems that Christ did not give His body to Judas. Because, as we read (Matth. xxvi. 29), Our Lord, after giving His body and blood to the disciples, said to them: *I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of My Father.* From this it appears that those to whom He had given His body and blood were to drink of it again with Him. But Judas did not drink of it afterwards with Him. Therefore he did not receive Christ's body and blood with the other disciples.

Obj. 2. Further, what the Lord commanded, He Himself fulfilled, as is said in Acts i. 1: *Jesus began to do and to teach.* But He gave the command (Matth. vii. 6): *Give not that which is holy to dogs.* Therefore, knowing Judas to be a sinner, seemingly He did not give him His body and blood.

Obj. 3. Further, it is distinctly related (John xiii. 26) that Christ gave dipped bread to Judas. Consequently, if He gave His body to him, it appears that He gave it him in the morsel, especially since we read (*ibid.*) that *after the morsel, Satan entered into him.* And on this passage Augustine says (*Tract.* lxii. *in Joan.*): *From this we learn how we should beware of receiving a good thing in an evil way. . . .* For *if he be 'chastised' who does 'not discern'—i.e., distinguish—the body of the Lord from other meats, how must he be 'condemned' who, feigning himself a friend, comes to His table a foe?* But (Judas) did not receive Our Lord's body with the dipped morsel; thus Augustine commenting on John xiii. 26, *When He had dipped the bread, He gave it to Judas, the son of Simon the Iscariot* (Vulg.,—*to Judas Iscariot, the son of Simon*), says (*loc. cit.*): *Judas did not receive Christ's body then, as some think who read carelessly.* Therefore it seems that Judas did not receive the body of Christ.

On the contrary, Chrysostom says (*Hom.* lxxxii. *in Matth.*): *Judas was not converted while partaking of the sacred mysteries: hence on both sides his crime becomes the more heinous, both because imbued with such a purpose he approached the mysteries, and because he became none the better for approaching, neither from fear, nor from the benefit received, nor from the honour conferred on him.*

I answer that, Hilary, in commenting on Matth. xxvi. 17, held that Christ did not give His body and blood to Judas. And this would have been quite proper, if the malice of Judas be considered. But since Christ was to serve us as a pattern of justice, it was not in keeping with His teaching authority to sever Judas, a hidden sinner, from Communion with the others without an accuser and evident proof; lest the Church's prelates might have an example for doing the

like, and lest Judas himself being exasperated might take occasion of sinning. Therefore, it remains to be said that Judas received Our Lord's body and blood with the other disciples, as Dionysius says (*Eccl. Hier.* iii.), and Augustine (*Tract.* lxii. *in Joan.*).

Reply Obj. 1. This is Hilary's argument, to show that Judas did not receive Christ's body. But it is not cogent; because Christ is speaking to the disciples, from whose company Judas separated himself: and it was not Christ that excluded him. Therefore Christ for His part drinks the wine even with Judas in the kingdom of God; but Judas himself repudiated this banquet.

Reply Obj. 2. The wickedness of Judas was known to Christ as God; but it was unknown to Him, after the manner in which men know it. Consequently, Christ did not repel Judas from Communion; so as to furnish an example that such secret sinners are not to be repelled by other priests.

Reply Obj. 3. Without any doubt Judas did not receive Christ's body in the dipped bread; he received mere bread. Yet as Augustine observes (*ibid.*), *perchance the feigning of Judas is denoted by the dipping of the bread; just as some things are dipped to be dyed. If, however, the dipping signifies here anything good* (for instance, the sweetness of the Divine goodness, since bread is rendered more savoury by being dipped), *then, not undeservedly, did condemnation follow his ingratitude for that same good.* And owing to that ingratitude, *what is good became evil to him,* as happens to them who receive Christ's body unworthily.

And as Augustine says (*ibid.*), *it must be understood that Our Lord had already distributed the sacrament of His body and blood to all His disciples, among whom was Judas also, as Luke narrates: and after that, we came to this, where, according to the relation of John, Our Lord, by dipping and handing the morsel, does most openly declare His betrayer.*

THIRD ARTICLE.

WHETHER CHRIST RECEIVED AND GAVE TO THE DISCIPLES HIS IMPASSIBLE BODY?

We proceed thus to the Third Article:—

Objection 1. It seems that Christ both received and gave to the disciples His impassible body. Because on Matth. xvii. 2, *He was transfigured before them,* the gloss says: *He gave to the disciples at the supper that body which He had through nature, but neither mortal nor passible.* And again, on Lev. ii. 5, *if thy oblation be from the frying-pan,* the gloss says: *The Cross mightier than all things made Christ's flesh fit for being eaten, which before the Passion did not seem so suited.* But Christ gave His body as suited for eating. Therefore He gave it just as it was after the Passion, that is, impassible and immortal.

Obj. 2. Further, every passible body suffers by contact and by being eaten. Consequently, if Christ's body was passible, it would have suffered both from contact and from being eaten by the disciples.

Obj. 3. Further, the sacramental words now spoken by the priest in the person of Christ are not more powerful than when uttered by Christ Himself. But now by virtue of the sacramental words it is Christ's impassible and immortal body which is consecrated upon the altar. Therefore, much more so was it then.

On the contrary, As Innocent III. says (*De Sacr. Alt. Myst.* iv.), *He bestowed on the disciples His body such as it was.* But then He had a passible and a mortal body. Therefore, He gave a passible and mortal body to the disciples.

I answer that, Hugh of Saint Victor (Innocent III., *ibid.*) maintained, that before the Passion, Christ assumed at various times the four properties of a glorified body—namely, subtlety in His birth, when He came forth from the closed womb of the Virgin; agility, when He walked dryshod upon the sea; clarity, in the Transfiguration; and impassibility at the Last Supper, when He gave

His body to the disciples to be eaten. And according to this He gave His body in an impassible and immortal condition to His disciples.

But whatever may be the case touching the other qualities, concerning which we have already stated what should be held (Q. XXVIII., A. 2 *ad* 3; Q. XLV., A. 2), nevertheless the above opinion regarding impassibility is inadmissible. For it is manifest that the same body of Christ which was then seen by the disciples in its own species, was received by them under the sacramental species. But as seen in its own species it was not impassible; nay more, it was ready for the Passion. Therefore, neither was Christ's body impassible when given under the sacramental species.

Yet there was present in the sacrament, in an impassible manner, that which was passible of itself; just as that was there invisibly which of itself was visible. For as sight requires that the body seen be in contact with the adjacent medium of sight, so does passion require contact of the suffering body with the active agents. But Christ's body, according as it is under the sacrament, as stated above (A. 1 *ad* 2; Q. LXXVI., A. 5), is not compared with its surroundings through the intermediary of its own dimensions, whereby bodies touch each other, but through the dimensions of the bread and wine; consequently, it is those species which are acted upon and are seen, but not Christ's own body.

Reply Obj. 1. Christ is said not to have given His mortal and passible body at the supper, because He did not give it in mortal and passible fashion. But the Cross made His flesh adapted for eating, inasmuch as this sacrament represents Christ's Passion.

Reply Obj. 2. This argument would hold, if Christ's body, as it was passible, were also present in a passible manner in this sacrament.

Reply Obj. 3. As stated above (Q. LXXVI., A. 4), the accidents of Christ's body are in this sacrament by real concomitance, but not by the power of the sacrament,

whereby the substance of Christ's body comes to be there. And therefore the power of the sacramental words extends to this, that the body—*i.e.*, Christ's—is under this sacrament, whatever accidents really exist in it.

FOURTH ARTICLE.

WHETHER, IF THIS SACRAMENT HAD BEEN RESERVED IN A PYX, OR CONSECRATED AT THE MOMENT OF CHRIST'S DEATH BY ONE OF THE APOSTLES, CHRIST HIMSELF WOULD HAVE DIED THERE?

We proceed thus to the Fourth Article:—

Objection 1. It seems that if this sacrament had been reserved in a pyx at the moment of Christ's death, or had then been consecrated by one of the apostles, that Christ would not have died there. For Christ's death happened through His Passion. But even then He was in this sacrament in an impassible manner. Therefore, He could not die in this sacrament.

Obj. 2. Further, on the death of Christ, His blood was separated from the body. But His flesh and blood are together in this sacrament. Therefore He could not die in this sacrament.

Obj. 3. Further, death ensues from the separation of the soul from the body. But both the body and the soul of Christ are contained in this sacrament. Therefore Christ could not die in this sacrament.

On the contrary, The same Christ Who was upon the cross would have been in this sacrament. But He died upon the cross. Therefore, if this sacrament had been reserved, He would have died therein.

I answer that, Christ's body is substantially the same in this sacrament, as in its proper species, but not after the same fashion; because in its proper species it comes in contact with surrounding bodies by its own dimensions: but it does not do so as it is in this sacrament, as stated above (A. 3). And therefore, all that belongs to Christ, as He is in Himself,

can be attributed to Him both in His proper species, and as He exists in the sacrament; such as to live, to die, to grieve, to be animate or inanimate, and the like; while all that belongs to Him in relation to outward bodies, can be attributed to Him as He exists in His proper species, but not as He is in this sacrament; such as to be mocked, to be spat upon, to be crucified, to be scourged, and the rest. Hence some have composed this verse:

Our Lord can grieve beneath the sacramental veils
But cannot feel the piercing of the thorns and nails.

Reply Obj. 1. As was stated above, suffering belongs to a body that suffers in respect of some extrinsic body. And therefore Christ, as in this sacrament, cannot suffer; yet He can die.

Reply Obj. 2. As was said above (Q. LXXVI., A. 2), in virtue of the consecration, the body of Christ is under the species of bread, while His blood is under the species of wine. But now that His blood is not really separated from His body; by real concomitance, both His blood is present with the body under the species of the bread, and His body together with the blood under the species of the wine. But at the time when Christ suffered, when His blood was really separated from His body, if this sacrament had been consecrated, then the body only would have been present under the species of the bread, and the blood only under the species of the wine.

Reply Obj. 3. As was observed above (Q. LXXVI., A. 1, *ad* 1), Christ's soul is in this sacrament by real concomitance; because it is not without the body: but it is not there in virtue of the consecration. And therefore, if this sacrament had been consecrated then, or reserved, when His soul was really separated from His body, Christ's soul would not have been under this sacrament, not from any defect in the form of the words, but owing to the different dispositions of the thing contained.

QUESTION LXXXII.

OF THE MINISTER OF THIS SACRAMENT

(*In Ten Articles.*)

We now proceed to consider the minister of this sacrament: under which head there are ten points for our inquiry: (1) Whether it belongs to a priest alone to consecrate this sacrament? (2) Whether several priests can at the same time consecrate the same host? (3) Whether it belongs to the priest alone to dispense this sacrament? (4) Whether it is lawful for the priest consecrating to refrain from communicating? (5) Whether a priest in sin can perform this sacrament? (6) Whether the mass of a wicked priest is of less value than that of a good one? (7) Whether those who are heretics, schismatics, or excommunicated, can perform this sacrament? (8) Whether degraded priests can do so? (9) Whether communicants receiving at their hands are guilty of sinning? (10) Whether a priest may lawfully refrain altogether from celebrating?*

First Article.

WHETHER THE CONSECRATION OF THIS SACRAMENT BELONGS TO A PRIEST ALONE?

We proceed thus to the First Article:—

Objection 1. It seems that the consecration of this sacrament does not belong exclusively to a priest. Because it

* This is the order observed by S. Thomas in writing the Articles; but in writing this prologue, he placed Article 10 immediately after Article 4 (*cf.* Leonine ed.).

was said above (Q. LXXVIII., A. 4) that this sacrament is consecrated in virtue of the words, which are the form of this sacrament. But those words are not changed, whether spoken by a priest or by anyone else. Therefore, it seems that not only a priest, but anyone else, can consecrate this sacrament.

Obj. 2. Further, the priest performs this sacrament in the person of Christ. But a devout layman is united with Christ through charity. Therefore, it seems that even a layman can perform this sacrament. Hence Chrysostom (*Op. imperf. in Matth., Hom.* xliii.) says that *every holy man is a priest.*

Obj. 3. Further, as Baptism is ordained for the salvation of mankind, so also is this sacrament, as is clear from what was said above (Q. LXXIV., A. 1; Q. LXXIX., A. 2). But a layman can also baptize, as was stated above (Q. LXVII., A. 3). Consequently, the consecration of this sacrament is not proper to a priest.

Obj. 4. Further, this sacrament is completed in the consecration of the matter. But the consecration of other matters such as the chrism, the holy oil, and blessed oil, belongs exclusively to a bishop; yet their consecration does not equal the dignity of the consecration of the Eucharist, in which the entire Christ is contained. Therefore it belongs, not to a priest, but only to a bishop, to perform this sacrament.

On the contrary, Isidore says in an Epistle to Ludifred (*Decret., dist.* 25): *It belongs to a priest to consecrate this sacrament of the Lord's body and blood upon God's altar.*

I answer that, As stated above (Q. LXXVIII., AA. 1, 4), such is the dignity of this sacrament that it is performed only as in the person of Christ. Now whoever performs any act in another's stead, must do so by the power bestowed by such a one. But as the power of receiving this sacrament is conceded by Christ to the baptized person, so likewise the power of consecrating this sacrament on Christ's behalf is bestowed upon the priest at his ordination: for thereby he is put upon a level with them to whom the Lord said

(Luke xxii. 19): *Do this for a commemoration of Me.* Therefore, it must be said that it belongs to priests to accomplish this sacrament.

Reply Obj. 1. The sacramental power is in several things, and not merely in one: thus the power of Baptism lies both in the words and in the water. Accordingly the consecrating power is not merely in the words, but likewise in the power delivered to the priest in his consecration and ordination, when the bishop says to him: *Receive the power of offering up the Sacrifice in the Church for the living as well as for the dead.* For instrumental power lies in several instruments through which the chief agent acts.

Reply Obj. 2. A devout layman is united with Christ by spiritual union through faith and charity, but not by sacramental power: consequently he has a spiritual priesthood for offering spiritual sacrifices, of which it is said (Ps. l. 19): *A sacrifice to God is an afflicted spirit;* and (Rom. xii. 1): *Present your bodies a living sacrifice.* Hence, too, it is written (1 Pet. ii. 5): *A holy priesthood, to offer up spiritual sacrifices.*

Reply Obj. 3. The receiving of this sacrament is not of such necessity as the receiving of Baptism, as is evident from what was said above (Q. LXV., AA. 3, 4; Q. LXXX., A. 11 *ad* 2). And therefore, although a layman can baptize in case of necessity, he cannot perform this sacrament.

Reply Obj. 4. The bishop receives power to act on Christ's behalf upon His mystical body, that is, upon the Church; but the priest receives no such power in his consecration, although he may have it by commission from the bishop. Consequently all such things as do not belong to the mystical body are not reserved to the bishop, such as the consecration of this sacrament. But it belongs to the bishop to deliver, not only to the people, but likewise to priests, such things as serve them in the fulfilment of their respective duties. And because the blessing of the chrism, and of the holy oil, and of the oil of the sick, and other consecrated things, such as altars, churches, vestments, and sacred vessels, makes such things fit for use in performing the sacraments which

belong to the priestly duty, therefore such consecrations are reserved to the bishop as the head of the whole ecclesiastical order.

Second Article.

whether several priests can consecrate one and the same host?

We proceed thus to the Second Article:—

Objection 1. It seems that several priests cannot consecrate one and the same host. For it was said above (Q. LXVII., A. 6), that several cannot at the same time baptize one individual. But the power of a priest consecrating is not less than that of a man baptizing. Therefore, several priests cannot consecrate one host at the same time.

Obj. 2. Further, what can be done by one, is superfluously done by several. But there ought to be nothing superfluous in the sacraments. Since, then, one is sufficient for consecrating, it seems that several cannot consecrate one host.

Obj. 3. Further, as Augustine says (*Tract.* xxvi. *in Joan.*), this is *the sacrament of unity*. But multitude seems to be opposed to unity. Therefore it seems inconsistent with this sacrament for several priests to consecrate the same host.

On the contrary, It is the custom of some Churches for priests newly ordained to co-celebrate with the bishop ordaining them.

I answer that, As stated above (A. 1), when a priest is ordained he is placed on a level with those who received consecrating power from Our Lord at the Supper. And therefore, according to the custom of some Churches, as the apostles supped when Christ supped, so the newly ordained co-celebrate with the ordaining bishop. Nor is the consecration, on that account, repeated over the same host, because as Innocent III. says (*De Sac. Alt. Myst.* iv.), *the intention of all should be directed to the same instant of the consecration.*

Reply Obj. 1. We do not read of Christ baptizing with the

apostles when He committed to them the duty of baptizing; consequently there is no parallel.

Reply Obj. 2. If each individual priest were acting in his own power, then other celebrants would be superfluous, since one would be sufficient. But whereas the priest does not consecrate except as in Christ's stead; and since many are *one in Christ* (Gal. iii. 28); consequently it does not matter whether this sacrament be consecrated by one or by many, except that the rite of the Church must be observed.

Reply Obj. 3. The Eucharist is the sacrament of ecclesiastical unity, which is brought about by many being *one in Christ.*

THIRD ARTICLE.

WHETHER THE DISPENSING OF THIS SACRAMENT BELONGS TO A PRIEST ALONE?

We proceed thus to the Third Article:—

Objection 1. It seems that the dispensing of this sacrament does not belong to a priest alone. For Christ's blood belongs to this sacrament no less than His body. But Christ's blood is dispensed by deacons: hence the blessed Lawrence said to the blessed Sixtus (*Office of S. Lawrence, Resp. at Matins*): *Try whether you have chosen a fit minister, to whom you have entrusted the dispensing of the Lord's blood.* Therefore, with equal reason the dispensing of Christ's body does not belong to priests only.

Obj. 2. Further, priests are the appointed ministers of the sacraments. But this sacrament is completed in the consecration of the matter, and not in the use, to which the dispensing belongs. Therefore it seems that it does not belong to a priest to dispense the Lord's body.

Obj. 3. Further, Dionysius says (*Eccl. Hier.*, iii., iv.) that this sacrament, like chrism, has the power of perfecting. But it belongs, not to priests, but to bishops, to sign with the chrism. Therefore likewise, to dispense this sacrament belongs to the bishop and not to the priest.

On the contrary, It is written (*De Consecr.*, dist. 12): *It has come to our knowledge that some priests deliver the Lord's body to a layman or to a woman to carry it to the sick: The synod therefore forbids such presumption to continue; and let the priest himself communicate the sick.*

I answer that, The dispensing of Christ's body belongs to the priest for three reasons. First, because, as was said above (A. 1), he consecrates as in the person of Christ. But as Christ consecrated His body at the supper, so also He gave it to others to be partaken of by them. Accordingly, as the consecration of Christ's body belongs to the priest, so likewise does the dispensing belong to him. Secondly, because the priest is the appointed intermediary between God and the people; hence as it belongs to him to offer the people's gifts to God, so it belongs to him to deliver consecrated gifts to the people. Thirdly, because out of reverence towards this sacrament, nothing touches it, but what is consecrated; hence the corporal and the chalice are consecrated, and likewise the priest's hands, for touching this sacrament. Hence it is not lawful for anyone else to touch it, except from necessity, for instance, if it were to fall upon the ground, or else in some other case of urgency.

Reply Obj. 1. The deacon, as being nigh to the priestly order, has a certain share in the latter's duties, so that he may dispense the blood; but not the body, except in case of necessity, at the bidding of a bishop or of a priest. First of all, because Christ's blood is contained in a vessel, hence there is no need for it to be touched by the dispenser, as Christ's body is touched.—Secondly, because the blood denotes the redemption derived by the people from Christ; hence it is that water is mixed with the blood, which water denotes the people. And because deacons are between priest and people, the dispensing of the blood is in the competency of deacons, rather than the dispensing of the body.

Reply Obj. 2. For the reason given above, it belongs to the same person to dispense and to consecrate this sacrament.

Reply Obj. 3. As the deacon, in a measure, shares in the

priest's *power of enlightening* (*Eccl. Hier.* v.), inasmuch as he dispenses the blood; so the priest shares in the *perfective dispensing* (*ibid.*) of the bishop, inasmuch as he dispenses this sacrament whereby man is perfected in himself by union with Christ. But other perfections whereby a man is perfected in relation to others, are reserved to the bishop.

FOURTH ARTICLE.

WHETHER THE PRIEST WHO CONSECRATES IS BOUND TO RECEIVE THIS SACRAMENT?

We proceed thus to the Fourth Article :—

Objection 1. It seems that the priest who consecrates is not bound to receive this sacrament. Because, in the other consecrations, he who consecrates the matter does not use it, just as the bishop consecrating the chrism is not anointed therewith. But this sacrament consists in the consecration of the matter. Therefore, the priest performing this sacrament need not use the same, but may lawfully refrain from receiving it.

Obj. 2. Further, in the other sacraments the minister does not give the sacrament to himself: for no one can baptize himself, as stated above (Q. LXVI., A. 5 *ad* 4). But as Baptism is dispensed in due order, so also is this sacrament. Therefore the priest who consecrates this sacrament ought not to receive it at his own hands.

Obj. 3. Further, it sometimes happens that Christ's body appears upon the altar under the guise of flesh, and the blood under the guise of blood; which are unsuited for food and drink: hence, as was said above (Q. LXXV., A. 5), it is on that account that they are given under another species, lest they beget revulsion in the communicants. Therefore the priest who consecrates is not always bound to receive this sacrament.

On the contrary, We read in the acts of the (Twelfth) Council of Toledo (Can. v.), and again (*De Consecr.*, dist. 2): *It must be strictly observed that as often as the priest sacrifices*

the body and blood of Our Lord Jesus Christ upon the altar, he must himself be a partaker of Christ's body and blood.

I answer that, As stated above (Q. LXXIX., AA. 5, 7), the Eucharist is not only a sacrament, but also a sacrifice. Now whoever offers sacrifice must be a sharer in the sacrifice, because the outward sacrifice he offers is a sign of the inner sacrifice whereby he offers himself to God, as Augustine says (*De Civ. Dei* x.). Hence by partaking of the sacrifice he shows that the inner one is likewise his. In the same way also, by dispensing the sacrifice to the people he shows that he is the dispenser of Divine gifts, of which he ought himself to be the first to partake, as Dionysius says (*Eccl. Hier.* iii.). Consequently, he ought to receive before dispensing it to the people. Accordingly we read in the chapter mentioned above (Arg., *On the contrary*): '*What kind of sacrifice is that wherein not even the sacrificer is known to have a share?*' But it is by partaking of the sacrifice that he has a share in it, as the Apostle says (1 Cor. x. 18): *Are not they that eat of the sacrifices, partakers of the altar?* Therefore it is necessary for the priest, as often as he consecrates, to receive this sacrament in its integrity.

Reply Obj. 1. The consecration of chrism or of anything else is not a sacrifice, as the consecration of the Eucharist is: consequently there is no parallel.

Reply Obj. 2. The sacrament of Baptism is accomplished in the use of the matter, and consequently no one can baptize himself, because the same person cannot be active and passive in a sacrament. Hence neither in this sacrament does the priest consecrate himself, but he consecrates the bread and wine, in which consecration the sacrament is completed. But the use thereof follows the sacrament, and therefore there is no parallel.

Reply Obj. 3. If Christ's body appears miraculously upon the altar under the guise of flesh, or the blood under the guise of blood, it is not to be received. For Jerome says upon Leviticus (*cf. De Consecr.*, dist. 2): *It is lawful to eat of this sacrifice which is wonderfully performed in memory of Christ: but it is not lawful for anyone to eat of that one which Christ*

offered on the altar of the cross. Nor does the priest transgress on that account, because miraculous events are not subject to human laws. Nevertheless the priest would be well advised to consecrate again and receive the Lord's body and blood.

FIFTH ARTICLE.

WHETHER A WICKED PRIEST CAN CONSECRATE THE EUCHARIST?

We proceed thus to the Fifth Article:—

Objection 1. It seems that a wicked priest cannot consecrate the Eucharist. For Jerome, commenting on *Sophon.* iii. 4, says: *The priests who perform the Eucharist, and who distribute Our Lord's blood to the people, act wickedly against Christ's law, in deeming that the Eucharist is consecrated by a prayer rather than by a good life; and that only the solemn prayer is requisite, and not the priest's merits: of whom it is said: 'Let not the priest, in whatever defilement he may be, approach to offer oblations to the Lord'* (Lev. xxi. 21; *Sept. version*). But the sinful priest, being defiled, has neither the life nor the merits befitting this sacrament. Therefore a sinful priest cannot consecrate the Eucharist.

Obj. 2. Further, Damascene says (*De Fide Orthod.* iv.) that *the bread and wine are changed supernaturally into the body and blood of Our Lord, by the coming of the Holy Ghost.* But Pope Gelasius (I.) says (*Ep. ad Elphid., cf.* Decret. i., q. i.): *How shall the Holy Spirit, when invoked, come for the consecration of the Divine Mystery, if the priest invoking him be proved full of guilty deeds?* Consequently, the Eucharist cannot be consecrated by a wicked priest.

Obj. 3. Further, this sacrament is consecrated by the priest's blessing. But a sinful priest's blessing is not efficacious for consecrating this sacrament, since it is written (Mal. ii. 2): *I will curse your blessings.* Again, Dionysius says in his Epistle (viii.) to the monk Demophilus: *He who is not enlightened has completely fallen away from the priestly order; and I wonder that such a man dare to employ his*

hands in priestly actions, and in the person of Christ to utter, over the Divine symbols, his unclean infamies, for I will not call them prayers.

On the contrary, Augustine (Paschasius) says (*De Corp. Dom.* xii.): *Within the Catholic Church, in the mystery of the Lord's body and blood, nothing greater is done by a good priest, nothing less by an evil priest, because it is not by the merits of the consecrator that the sacrament is accomplished, but by the Creator's word, and by the power of the Holy Spirit.*

I answer that, As was said above (AA. 1, 3), the priest consecrates this sacrament not by his own power, but as the minister of Christ, in Whose person he consecrates this sacrament. But from the fact of being wicked he does not cease to be Christ's minister; because Our Lord has good and wicked ministers or servants. Hence (Matth. xxiv. 45) Our Lord says: *Who, thinkest thou, is a faithful and wise servant?* and afterwards He adds: *But if that evil servant shall say in his heart,* etc. And the Apostle (1 Cor. iv. 1) says: *Let a man so account of us as of the ministers of Christ;* and afterwards he adds: *I am not conscious to myself of anything; yet am I not hereby justified.* He was therefore certain that he was Christ's minister; yet he was not certain that he was a just man. Consequently, a man can be Christ's minister even though he be not one of the just. And this belongs to Christ's excellence, Whom, as the true God, things both good and evil serve, since they are ordained by His providence for His glory. Hence it is evident that priests, even though they be not godly, but sinners, can consecrate the Eucharist.

Reply Obj. 1. In those words Jerome is condemning the error of priests who believed they could consecrate the Eucharist worthily, from the mere fact of being priests, even though they were sinners; and Jerome condemns this from the fact that persons defiled are forbidden to approach the altar; but this does not prevent the sacrifice, which they offer, from being a true sacrifice, if they do approach.

Reply Obj. 2. Previous to the words quoted, Pope Gelasius

expresses himself as follows: *That most holy rite, which contains the Catholic discipline, claims for itself such reverence that no one may dare to approach it except with clean conscience.* From this it is evident that his meaning is that the priest who is a sinner ought not to approach this sacrament. Hence when he resumes, *How shall the Holy Spirit come when summoned,* it must be understood that He comes, not through the priest's merits, but through the power of Christ, Whose words the priest utters.

Reply Obj. 3. As the same action can be evil, inasmuch as it is done with a bad intention of the servant; and good from the good intention of the master; so the blessing of a sinful priest, inasmuch as he acts unworthily, is deserving of a curse, and is reputed an infamy and a blasphemy, and not a prayer; whereas, inasmuch as it is pronounced in the person of Christ, it is holy and efficacious. Hence it is said with significance: *I will curse your blessings.*

SIXTH ARTICLE.

WHETHER THE MASS OF A SINFUL PRIEST IS OF LESS WORTH THAN THE MASS OF A GOOD PRIEST?

We proceed thus to the Sixth Article:—

Objection 1. It seems that the mass of a sinful priest is not of less worth than that of a good priest. For Pope Gregory says in the *Register: Alas, into what a great snare they fall who believe that the Divine and hidden mysteries can be sanctified more by some than by others; since it is the one and the same Holy Ghost Who hallows those mysteries in a hidden and invisible manner.* But these hidden mysteries are celebrated in the mass. Therefore the mass of a sinful priest is not of less value than the mass of a good priest.

Obj. 2. Further, as Baptism is conferred by a minister through the power of Christ Who baptizes, so likewise this sacrament is consecrated in the person of Christ. But Baptism is no better when conferred by a better priest, as was said above (Q. LXIV., A. 1 *ad* 2). Therefore neither is a mass the better, which is celebrated by a better priest.

Obj. 3. Further, as the merits of priests differ in the point of being good and better, so they likewise differ in the point of being good and bad. Consequently, if the mass of a better priest be itself better, it follows that the mass of a bad priest must be bad. Now this is unreasonable, because the malice of the ministers cannot affect Christ's mysteries, as Augustine says in his work on Baptism (*Contra Donat.* xii.). Therefore neither is the mass of a better priest the better.

On the contrary, It is stated in (Decretal) i., q. 1: *The worthier the priest, the sooner is he heard in the needs for which he prays.*

I answer that, There are two things to be considered in the mass; namely, the sacrament itself, which is the chief thing; and the prayers which are offered up in the mass for the quick and the dead. So far as the mass itself is concerned, the mass of a wicked priest is not of less value than that of a good priest, because the same sacrifice is offered by both.

Again, the prayer put up in the mass can be considered in two respects: first of all, in so far as it has its efficacy from the devotion of the priest interceding, and in this respect there is no doubt but that the mass of the better priest is the more fruitful. In another respect, inasmuch as the prayer is said by the priest in the mass in the place of the entire Church, of which the priest is the minister; and this ministry remains even in sinful men, as was said above (A. 5) in regard to Christ's ministry. Hence, in this respect the prayer even of the sinful priest is fruitful, not only that which he utters in the mass, but likewise all those he recites in the ecclesiastical offices, wherein he takes the place of the Church. On the other hand, his private prayers are not fruitful, according to Prov. xxviii. 9: *He that turneth away his ears from hearing the law, his prayer shall be an abomination.*

Reply Obj. 1. Gregory is speaking there of the holiness of the Divine sacrament.

Reply Obj. 2. In the sacrament of Baptism solemn prayers are not made for all the faithful, as in the mass; therefore

there is no parallel in this respect. There is, however, a resemblance as to the effect of the sacrament.

Reply Obj. 3. By reason of the power of the Holy Ghost, Who communicates to each one the blessings of Christ's members on account of their being united in charity, the private blessing in the mass of a good priest is fruitful to others. But the private evil of one man cannot hurt another, except the latter, in some way, consent, as Augustine says (*Contra Parmen.* ii.).

SEVENTH ARTICLE.

WHETHER HERETICS, SCHISMATICS, AND EXCOMMUNICATED PERSONS CAN CONSECRATE?

We proceed thus to the Seventh Article :—

Objection 1. It seems that heretics, schismatics, and excommunicated persons are not able to consecrate the Eucharist. For Augustine says (*Liber sentent. Prosperi*, xv.) that *there is no such thing as a true sacrifice outside the Catholic Church :* and Pope Leo (I.) says (*Ep.* lxxx.; *cf.* Decret. i., q. 1): *Elsewhere* (*i.e., than in the Church which is Christ's body*) *there is neither valid priesthood nor true sacrifice.* But heretics, schismatics, and excommunicated persons are severed from the Church. Therefore they are unable to offer a true sacrifice.

Obj. 2. Further (*ibid.*, caus. i., q. 1), Innocent (I.) is quoted as saying: *Because we receive the laity of the Arians and other pestilential persons, if they seem to repent ; it does not follow that their clergy have the dignity of the priesthood or of any other ministerial office, for we allow them to confer nothing save Baptism.* But none can consecrate the Eucharist, unless he have the dignity of the priesthood. Therefore heretics and the like cannot consecrate the Eucharist.

Obj. 3. Further, it does not seem feasible for one outside the Church to act on behalf of the Church. But when the priest consecrates the Eucharist, he does so in the person of

the entire Church, as is evident from the fact of his putting up all prayers in the person of the Church. Therefore, it seems that those who are outside the Church, such as those who are heretics, schismatics, and excommunicate, are not able to consecrate the Eucharist.

On the contrary, Augustine says (*Contra Parmen.* ii.): *Just as Baptism remains in them, i.e.,* in heretics, schismatics, and those who are excommunicate, *so do their Orders remain intact.* Now, by the power of his ordination, a priest can consecrate the Eucharist. Therefore, it seems that heretics, schismatics, and those who are excommunicate, can consecrate the Eucharist, since their Orders remain entire.

I answer that, Some have contended that heretics, schismatics, and the excommunicate, who are outside the pale of the Church, cannot perform this sacrament. But herein they are deceived, because, as Augustine says (*Contra Parmen.* ii.), *it is one thing to lack something utterly, and another to have it improperly;* and in like fashion, *it is one thing not to bestow, and quite another to bestow, but not rightly.* Accordingly, such as, being within the Church, received the power of consecrating the Eucharist through being ordained to the priesthood, have such power rightly indeed; but they use it improperly if afterwards they be separated from the Church by heresy, schism, or excommunication. But such as are ordained while separated from the Church, have neither the power rightly, nor do they use it rightly. But that in both cases they have the power, is clear from what Augustine says (*ibid.*), that when they return to the unity of the Church, they are not re-ordained, but are received in their Orders. And since the consecration of the Eucharist is an act which follows the power of Order, such persons as are separated from the Church by heresy, schism, or excommunication, can indeed consecrate the Eucharist, which on being consecrated by them contains Christ's true body and blood; but they act wrongly, and sin by doing so; and in consequence they do not receive the fruit of the sacrifice, which is a spiritual sacrifice.

Reply Obj. 1. Such and similar authorities are to be

understood in this sense, that the sacrifice is offered wrongly outside the Church. Hence outside the Church there can be no spiritual sacrifice that is a true sacrifice with the truth of its fruit, although it be a true sacrifice with the truth of the sacrament; thus it was stated above (Q. LXXX., A. 3), that the sinner receives Christ's body sacramentally, but not spiritually.

Reply Obj. 2. Baptism alone is allowed to be conferred by heretics, and schismatics, because they can lawfully baptize in case of necessity; but in no case can they lawfully consecrate the Eucharist, or confer the other sacraments.

Reply Obj. 3. The priest, in reciting the prayers of the mass, speaks instead of the Church, in whose unity he remains; but in consecrating the sacrament he speaks as in the person of Christ, Whose place he holds by the power of his Orders. Consequently, if a priest severed from the unity of the Church celebrates mass, not having lost the power of Order, he consecrates Christ's true body and blood; but because he is severed from the unity of the Church, his prayers have no efficacy.

Eighth Article.

WHETHER A DEGRADED PRIEST CAN CONSECRATE THIS SACRAMENT?

We proceed thus to the Eighth Article:—

Objection 1. It seems that a degraded priest cannot consecrate this sacrament. For no one can perform this sacrament except he have the power of consecrating. But the priest *who has been degraded has no power of consecrating, although he has the power of baptizing* (App. Gratiani). Therefore it seems that a degraded priest cannot consecrate the Eucharist.

Obj. 2. Further, he who gives can take away. But the bishop in ordaining gives to the priest the power of consecrating. Therefore he can take it away by degrading him.

Obj. 3. Further, the priest, by degradation, loses either the power of consecrating, or the use of such power. But he does not lose merely the use, for thus the degraded one would lose no more than one excommunicated, who also lacks the use. Therefore it seems that he loses the power to consecrate, and in consequence that he cannot perform this sacrament.

On the contrary, Augustine (*Contra Parmen.* ii.) proves that *apostates* from the faith *are not deprived of their Baptism,* from the fact that *it is not restored to them when they return repentant; and therefore it is deemed that it cannot be lost.* But in like fashion, if the degraded man be restored, he has not to be ordained over again. Consequently, he has not lost the power of consecrating, and so the degraded priest can perform this sacrament.

I answer that, The power of consecrating the Eucharist belongs to the character of the priestly Order. But every character is indelible, because it is given with a kind of consecration, as was said above (Q. LXIII., A. 5), just as the consecrations of all other things are perpetual, and cannot be lost or repeated. Hence it is clear that the power of consecrating is not lost by degradation. For, again, Augustine says (*ibid.*)*: Both are sacraments,* namely Baptism and Order, *and both are given to a man with a kind of consecration; the former, when he is baptized; the latter when he is ordained; and therefore it is not lawful for Catholics to repeat either of them.* And thus it is evident that the degraded priest can perform this sacrament.

Reply Obj. 1. That Canon is speaking, not as by way of assertion, but by way of inquiry, as can be gleaned from the context.

Reply Obj. 2. The bishop gives the priestly power of Order, not as though coming from himself, but instrumentally, as God's minister, and its effect cannot be taken away by man, according to Matth. xix. 6: *What God hath joined together, let no man put asunder.* And therefore the bishop cannot take this power away, just as neither can he who baptizes take away the baptismal character.

Reply Obj. 3. Excommunication is medicinal. And therefore the ministry of the priestly power is not taken away from the excommunicate, as it were, perpetually, but only for a time, that they may mend; but the exercise is withdrawn from the degraded, as though condemned perpetually.

NINTH ARTICLE.

WHETHER IT IS PERMISSIBLE TO RECEIVE COMMUNION FROM HERETICAL, EXCOMMUNICATE, OR SINFUL PRIESTS, AND TO HEAR MASS SAID BY THEM?

We proceed thus to the Ninth Article:—

Objection 1. It seems that one may lawfully receive Communion from heretical, excommunicate, or even sinful priests, and to hear mass said by them. Because, as Augustine says (*Contra Petilian.* iii.), *we should not avoid God's sacraments, whether they be given by a good man or by a wicked one.* But priests, even if they be sinful, or heretics, or excommunicate, perform a valid sacrament. Therefore it seems that one ought not to refrain from receiving Communion at their hands, or from hearing their mass.

Obj. 2. Further, Christ's true body is figurative of His mystical body, as was said above (Q. LXVII., A. 2). But Christ's true body is consecrated by the priests mentioned above. Therefore it seems that whoever belongs to His mystical body can communicate in their sacrifices.

Obj. 3. Further, there are many sins graver than fornication. But it is not forbidden to hear the masses of priests who sin otherwise. Therefore, it ought not to be forbidden to hear the masses of priests guilty of this sin.

On the contrary, The Canon says (Dist. 32): *Let no one hear the mass of a priest whom he knows without doubt to have a concubine.* Moreover, Gregory says (*Dial.* iii.) that *the faithless father sent an Arian bishop to his son, for him to receive sacrilegiously the consecrated Communion at his hands. But, when the Arian bishop arrived, God's devoted servant rebuked him, as was right for him to do.*

I answer that, As was said above (AA. 5, 7), heretical, schismatical, excommunicate, or even sinful priests, although they have the power to consecrate the Eucharist, yet they do not make a proper use of it; on the contrary, they sin by using it. But whoever communicates with another who is in sin, becomes a sharer in his sin. Hence we read in John's Second Canonical Epistle (11) that *He that saith unto him, God speed you, communicateth with his wicked works.* Consequently, it is not lawful to receive Communion from them, or to assist at their mass.

Still there is a difference among the above, because heretics, schismatics, and excommunicates, have been forbidden, by the Church's sentence, to perform the Eucharistic rite. And therefore whoever hears their mass or receives the sacraments from them, commits sin. But not all who are sinners are debarred by the Church's sentence from using this power: and so, although suspended by the Divine sentence, yet they are not suspended in regard to others by any ecclesiastical sentence: consequently, until the Church's sentence is pronounced, it is lawful to receive Communion at their hands, and to hear their mass. Hence on 1 Cor. v. 11, *with such a one not so much as to eat,* Augustine's gloss runs thus: *In saying this he was unwilling for a man to be judged by his fellow man on arbitrary suspicion, or even by usurped extraordinary judgment, but rather by God's law, according to the Church's ordering, whether he confess of his own accord, or whether he be accused and convicted.*

Reply Obj. 1. By refusing to hear the masses of such priests, or to receive Communion from them, we are not shunning God's sacraments; on the contrary, by so doing we are giving them honour (hence a host consecrated by such priests is to be adored, and if it be reserved, it can be consumed by a lawful priest): but what we shun is the sin of the unworthy ministers.

Reply Obj. 2. The unity of the mystical body is the fruit of the true body received. But those who receive or minister unworthily, are deprived of the fruit, as was said above (A. 7; Q. LXXX., A. 4). And therefore, those who belong

to the unity of the Faith are not to receive the sacrament from their dispensing.

Reply Obj. 3. Although fornication is not graver than other sins, yet men are more prone to it, owing to fleshly concupiscence. Consequently, this sin is specially inhibited to priests by the Church, lest anyone hear the mass of one living in concubinage. However, this is to be understood of one who is notorious, either from being convicted and sentenced, or from having acknowledged his guilt in legal form, or from it being impossible to conceal his guilt by any subterfuge.

TENTH ARTICLE.

WHETHER IT IS LAWFUL FOR A PRIEST TO REFRAIN ENTIRELY FROM CONSECRATING THE EUCHARIST?

We proceed thus to the Tenth Article:—

Objection 1. It seems to be lawful for a priest to refrain entirely from consecrating the Eucharist. Because, as it is the priest's office to consecrate the Eucharist, so it is likewise to baptize and administer the other sacraments. But the priest is not bound to act as a minister of the other sacraments, unless he has undertaken the care of souls. Therefore, it seems that likewise he is not bound to consecrate the Eucharist except he be charged with the care of souls.

Obj. 2. Further, no one is bound to do what is unlawful for him to do; otherwise he would be in two minds. But it is not lawful for the priest who is in a state of sin, or excommunicate, to consecrate the Eucharist, as was said above (A. 7). Therefore it seems that such men are not bound to celebrate, and so neither are the others; otherwise they would be gainers by their fault.

Obj. 3. Further, the priestly dignity is not lost by subsequent weakness: because Pope Gelasius (I.) says (*cf.* Decret., Dist. 55): *As the canonical precepts do not permit them who are feeble in body to approach the priesthood, so if anyone be disabled when once in that state, he cannot lose what he received at the time he was well.* But it sometimes happens

that those who are already ordained as priests incur defects whereby they are hindered from celebrating, such as leprosy or epilepsy, or the like. Consequently, it does not appear that priests are bound to celebrate.

On the contrary, Ambrose says in one of his Orations (xxxiii.): *It is a grave matter if we do not approach Thy altar with clean heart and pure hands; but it is graver still if while shunning sins we also fail to offer our sacrifice.*

I answer that, Some have said that a priest may lawfully refrain altogether from consecrating, except he be bound to do so, and to give the sacraments to the people, by reason of his being entrusted with the care of souls.

But this is said quite unreasonably, because everyone is bound to use the grace entrusted to him, when opportunity serves, according to 2 Cor. vi. 1: *We exhort you that you receive not the grace of God in vain.* But the opportunity of offering sacrifice is considered not merely in relation to the faithful of Christ to whom the sacraments must be administered, but chiefly with regard to God to Whom the sacrifice of this sacrament is offered by consecrating. Hence, it is not lawful for the priest, even though he has not the care of souls, to refrain altogether from celebrating; and he seems to be bound to celebrate at least on the chief festivals, and especially on those days on which the faithful usually communicate. And hence it is that (2 Machab. iv. 14) it is said against some priests that they *were not now occupied about the offices of the altar, . . . despising the temple and neglecting the sacrifices.*

Reply Obj. 1. The other sacraments are accomplished in being used by the faithful, and therefore he alone is bound to administer them who has undertaken the care of souls. But this sacrament is performed in the consecration of the Eucharist, whereby a sacrifice is offered to God, to which the priest is bound from the Order he has received.

Reply Obj. 2. The sinful priest, if deprived by the Church's sentence from exercising his Order, simply or for a time, is rendered incapable of offering sacrifice; consequently, the obligation lapses. But if not deprived of the power of

celebrating, the obligation is not removed; nor is he in two minds, because he can repent of his sin and then celebrate.

Reply Obj. 3. Weakness or sickness contracted by a priest after his Ordination does not deprive him of his Orders; but hinders him from exercising them, as to the consecration of the Eucharist: sometimes by making it impossible to exercise them, as, for example, if he lose his sight, or his fingers, or the use of speech; and sometimes on account of danger, as in the case of one suffering from epilepsy, or indeed any disease of the mind; and sometimes, on account of loathsomeness, as is evident in the case of a leper, who ought not to celebrate in public: he can, however, say mass privately, unless the leprosy has gone so far that it has rendered him incapable owing to the wasting away of his limbs.

QUESTION LXXXIII.

OF THE RITE OF THIS SACRAMENT.

(*In Six Articles.*)

We have now to consider the Rite of this sacrament, under which head there are six points of inquiry. (1) Whether Christ is sacrificed in the celebration of this mystery? (2) Of the time of celebrating. (3) Of the place and other matters relating to the equipment for this celebration. (4) Of the words uttered in celebrating this mystery. (5) Of the actions performed in celebrating this mystery. (6) Of the defects which occur in the celebration of this sacrament.

First Article.

WHETHER CHRIST IS SACRIFICED IN THIS SACRAMENT?

We proceed thus to the First Article :—

Objection 1. It seems that Christ is not sacrificed in the celebration of this sacrament. For it is written (Heb. x. 14) that *Christ by one oblation hath perfected for ever them that are sanctified*. But that oblation was His oblation. Therefore Christ is not sacrificed in the celebration of this sacrament.

Obj. 2. Further, Christ's sacrifice was made upon the cross, whereon *He delivered Himself for us, an oblation and a sacrifice to God for an odour of sweetness*, as is said in Eph. v. 2. But Christ is not crucified in the celebration of this mystery. Therefore, neither is He sacrificed.

Obj. 3. Further, as Augustine says (*De Trin.* iv.), in Christ's sacrifice the priest and the victim are one and the same. But in the celebration of this sacrament the priest

and the victim are not the same. Therefore, the celebration of this sacrament is not a sacrifice of Christ.

On the contrary, Augustine says in the *Liber Sentent. Prosp.* (*cf. Ep.* xcviii.): *Christ was sacrificed once in Himself, and yet He is sacrificed daily in the Sacrament.*

I answer that, The celebration of this sacrament is called a sacrifice for two reasons. First, because, as Augustine says (*Ad Simplician.* ii.), *the images of things are called by the names of the things whereof they are the images; as when we look upon a picture or a fresco, we say, "This is Cicero and that is Sallust."* But, as was said above (Q. LXXIX., A. 1), the celebration of this sacrament is an image representing Christ's Passion, which is His true sacrifice. Accordingly the celebration of this sacrament is called Christ's sacrifice. Hence it is that Ambrose, in commenting on Heb. x. 1, says: *In Christ was offered up a sacrifice capable of giving eternal salvation; what then do we do? Do we not offer it up every day in memory of His death?*

Secondly it is called a sacrifice, in respect of the effect of His Passion: because, to wit, by this sacrament, we are made partakers of the fruit of Our Lord's Passion. Hence in one of the Sunday *Secrets* (Ninth Sunday after Pentecost) we say: *Whenever the commemoration of this sacrifice is celebrated, the work of our redemption is enacted.* Consequently, according to the first reason, it is true to say that Christ was sacrificed, even in the figures of the Old Testament: hence it is stated in the Apocalypse (xiii. 8): *Whose names are not written in the Book of Life of the Lamb, which was slain from the beginning of the world.* But according to the second reason, it is proper to this sacrament for Christ to be sacrificed in its celebration.

Reply Obj. 1. As Ambrose says (*ibid.*), *there is but one victim,* namely that which Christ offered, and which we offer, *and not many victims, because Christ was offered but once: and this latter sacrifice is the pattern of the former. For, just as what is offered everywhere is one body, and not many bodies, so also is it but one sacrifice.*

Reply Obj. 2. As the celebration of this sacrament is an

image representing Christ's Passion, so the altar is representative of the cross itself, upon which Christ was sacrificed in His proper species.

Reply Obj. 3. For the same reason (*cf. Reply Obj.* 2) the priest also bears Christ's image, in Whose person and by Whose power he pronounces the words of consecration, as is evident from what was said above (Q. LXXXII., AA. 1, 3). And so, in a measure, the priest and victim are one and the same.

Second Article.

Whether the time for celebrating this mystery has been properly determined?

We proceed thus to the Second Article :—

Objection 1. It seems that the time for celebrating this mystery has not been properly determined. For as was observed above (A. 1), this sacrament is representative of Our Lord's Passion. But the commemoration of Our Lord's Passion takes place in the Church once in the year: because Augustine says (*Enarr.* ii. *in Ps.* xxi.): *Is not Christ slain as often as the Pasch is celebrated? Nevertheless, the anniversary remembrance represents what took place in bygone days; and so it does not cause us to be stirred as if we saw Our Lord hanging upon the cross.* Therefore this sacrament ought to be celebrated but once a year.

Obj. 2. Further, Christ's Passion is commemorated in the Church on the Friday before Easter, and not on Christmas Day. Consequently, since this sacrament is commemorative of Our Lord's Passion, it seems unsuitable for this sacrament to be celebrated thrice on Christmas Day, and to be entirely omitted on Good Friday.

Obj. 3. Further, in the celebration of this sacrament the Church ought to imitate Christ's institution. But it was in the evening that Christ consecrated this sacrament. Therefore it seems that this sacrament ought to be celebrated at that time of day.

Obj. 4. Further, as is set down in the Decretals (*De Con-*

secr., dist. i.), Pope Leo (I.) wrote to Dioscorus, Bishop of Alexandria, that *it is permissible to celebrate mass in the first part of the day*. But the day begins at midnight, as was said above (Q. LXXX., A. 8 *ad* 5). Therefore it seems that after midnight it is lawful to celebrate.

Obj. 5. Further, in one of the Sunday *Secrets* (Ninth Sunday after Pentecost) we say: *Grant us, Lord, we beseech Thee, to frequent these mysteries*. But there will be greater frequency if the priest celebrates several times a day. Therefore it seems that the priest ought not to be hindered from celebrating several times daily.

On the contrary is the custom which the Church observes according to the statutes of the Canons.

I answer that, As stated above (A. 1), in the celebration of this mystery, we must take into consideration the representation of Our Lord's Passion, and the participation of its fruits; and the time suitable for the celebration of this mystery ought to be determined by each of these considerations. Now since, owing to our daily defects, we stand in daily need of the fruits of Our Lord's Passion, this sacrament is offered regularly every day in the Church. Hence Our Lord teaches us to pray (Luke xi. 3): *Give us this day our daily bread*: in explanation of which words Augustine says (*De Verb. Dom.* xxviii.): *If it be a daily bread, why do you take it once a year, as the Greeks have the custom in the east? Receive it daily that it may benefit you every day.*

But since Our Lord's Passion was celebrated from the third to the ninth hour, therefore this sacrament is solemnly celebrated by the Church in that part of the day.

Reply Obj. 1. Christ's Passion is recalled in this sacrament, inasmuch as its effect flows out to the faithful; but at Passion-tide Christ's Passion is recalled inasmuch as it was wrought in Him Who is our Head. This took place but once; whereas the faithful receive daily the fruits of His Passion: consequently, the former is commemorated but once in the year, whereas the latter takes place every day, both that we may partake of its fruit and in order that we may have a perpetual memorial.

Reply Obj. 2. The figure ceases on the advent of the reality. But this sacrament is a figure and a representation of Our Lord's Passion, as stated above. And therefore on the day on which Our Lord's Passion is recalled as it was really accomplished, this sacrament is not consecrated. Nevertheless, lest the Church be deprived on that day of the fruit of the Passion offered to us by this sacrament, the body of Christ consecrated the day before is reserved to be consumed on that day; but the blood is not reserved, on account of danger, and because the blood is more specially the image of Our Lord's Passion, as stated above (Q. LXXVIII., A. 3, *ad* 2). Nor is it true, as some affirm, that the wine is changed into blood when the particle of Christ's body is dropped into it. Because this cannot be done otherwise than by consecration under the due form of words.

On Christmas Day, however, several masses are said on account of Christ's threefold nativity. Of these the first is His eternal birth, which is hidden in our regard; and therefore one mass is sung in the night, in the *Introit* of which we say: *The Lord said unto Me: Thou art My Son, this day have I begotten Thee.* The second is His nativity in time, and the spiritual birth, whereby Christ rises *as the day-star in our* (Vulg., *your*) *hearts* (2 Pet. i. 19), and on this account the mass is sung at dawn, and in the *Introit* we say: *The light will shine on us to-day.* The third is Christ's temporal and bodily birth, according as He went forth from the virginal womb, becoming visible to us through being clothed with flesh: and on that account the third mass is sung in broad daylight, in the *Introit* of which we say: *A child is born to us.* Nevertheless, on the other hand, it can be said that His eternal generation, of itself, is in the full light, and on this account in the gospel of the third mass mention is made of His eternal birth. But regarding His birth in the body, He was literally born during the night, as a sign that He came to the darknesses of our infirmity; hence also in the midnight mass we say the gospel of Christ's nativity in the flesh.

Likewise on other days upon which many of God's benefits

have to be recalled or besought, several masses are celebrated on one day, as for instance, one for the feast, and another for a fast or for the dead.

Reply Obj. 3. As already observed (Q. LXXIII., A. 5). Christ wished to give this sacrament last of all, in order that it might be the deeper impressed in the hearts of the disciples; and therefore it was after supper, at the close of day, that He consecrated this sacrament and gave it to His disciples. But we celebrate at the hour when Our Lord suffered, *i.e.*, either, as on feast-days, at the hour of Terce, when He was crucified by the tongues of the Jews (Mark xv. 25), and when the Holy Ghost descended upon the disciples (Acts ii. 15); or, as when no feast is kept, at the hour of Sext, when He was crucified at the hands of the soldiers (John xix. 14), or, as on fasting days, at None, when crying out with a loud voice He gave up the ghost (Matth. xxvii. 46, 50).

Nevertheless the mass can be postponed, especially when Holy Orders have to be conferred, and still more on Holy Saturday; both on account of the length of the Office, and also because Orders belong to the Sunday, as is set forth in the Decretals (dist. 75).

Masses, however, can be celebrated *in the first part of the day*, owing to any necessity; as is stated *De Consecr.*, dist. 1.

Reply Obj. 4. As a rule mass ought to be said in the day and not in the night, because Christ is present in this sacrament, Who says (John ix. 4, 5): *I must work the works of Him that sent Me, whilst it is day: because the night cometh when no man can work; as long as I am in the world, I am the light of the world.* Yet this should be done in such a manner that the beginning of the day is not to be taken from midnight; nor from sunrise, that is, when the substance of the sun appears above the earth; but when the dawn begins to show: because then the sun is said to be risen when the brightness of his beams appears. Accordingly it is written (Mark xvi. 1) that *the women came to the tomb the sun being now risen*: though, as John relates (xx. 1), *while it was yet dark they came to the tomb.* It is in this

way that Augustine explains this difference (*De Consens. Evang.* iii.).

Exception is made on the night of Christmas eve, when mass is celebrated, because Our Lord was born in the night (*De Consecr.*, dist. 1). And in like manner it is celebrated on Holy Saturday towards the beginning of the night, since Our Lord rose in the night, that is, *when it was yet dark*, before the sun's rising was manifest.

Reply Obj. 5. As is set down in the decree (*De Consecr.*, dist. 1), in virtue of a decree of Pope Alexander (II.), *it is enough for a priest to celebrate one mass each day, because Christ suffered once and redeemed the whole world; and very happy is he who can worthily celebrate one mass. But there are some who say one mass for the dead, and another of the day, if need be. But I do not deem that those escape condemnation who presume to celebrate several masses daily, either for the sake of money, or to gain flattery from the laity.* And Pope Innocent III. says (Extra, *De Celebr. Miss.* Chap. *Consuluisti*) that *except on the day of Our Lord's birth, unless necessity urges, it suffices for a priest to celebrate only one mass each day.*

Third Article.

Whether this sacrament ought to be celebrated in a house and with sacred vessels?

We proceed thus to the Third Article:—

Objection 1. It seems that this sacrament ought not to be celebrated in a house and with sacred vessels. For this sacrament is a representation of Our Lord's Passion. But Christ did not suffer in a house, but outside the city gate, according to Heb. i. 12: *Jesus, that He might sanctify the people by His own blood, suffered without the gate.* Therefore, it seems that this sacrament ought not to be celebrated in a house, but rather in the open air.

Obj. 2. Further, in the celebration of this sacrament the Church ought to imitate the custom of Christ and the apostles. But the house wherein Christ first wrought this

sacrament was not consecrated, but merely an ordinary supper-room prepared by the master of the house, as related in Luke xxii. 11, 12. Moreover, we read (Acts ii. 46) that *the apostles were continuing daily with one accord in the temple; and, breaking bread from house to house, they took their meat with gladness.* Consequently, there is no need for houses, in which this sacrament is celebrated, to be consecrated.

Obj. 3. Further, nothing that is to no purpose ought to be done in the Church, which is governed by the Holy Ghost. But it seems useless to consecrate a church, or an altar, or suchlike inanimate things, since they are not capable of receiving grace or spiritual virtue. Therefore it is unbecoming for such consecrations to be performed in the Church.

Obj. 4. Further, only Divine works ought to be recalled with solemnity, according to Ps. xci. 5: *I shall rejoice in the works of Thy hands.* Now the consecration of a church or altar, is the work of a man; as is also the consecration of the chalice, and of the ministers, and of other such things. But these latter consecrations are not commemorated in the Church. Therefore neither ought the consecration of a church or of an altar to be commemorated with solemnity.

Obj. 5. Further, the truth ought to correspond with the figure. But in the Old Testament, which was a figure of the New, the altar was not made of hewn stones: for, it is written (Exod. xx. 24): *You shall make an altar of earth unto Me, . . . and if thou make an altar of stone unto Me, thou shalt not build it of hewn stones.* Again, the altar is commanded to be made of *setim-wood,* covered *with brass* (Exod. xxvii. 1, 2), or *with gold* (*ibid.*, xxv.). Consequently, it seems unfitting for the Church to make exclusive use of altars made of stone.

Obj. 6. Further, the chalice with the paten represents Christ's tomb, which was *hewn in a rock,* as is narrated in the Gospels. Consequently, the chalice ought to be of stone, and not of gold or of silver or tin.

Obj. 7. Further, just as gold is the most precious among the materials of the altar vessels, so are cloths of silk the

most precious among other cloths. Consequently, since the chalice is of gold, the altar cloths ought to be made of silk and not of linen.

Obj. 8. Further, the dispensing and ordering of the sacraments belong to the Church's ministers, just as the ordering of temporal affairs is subject to the ruling of secular princes; hence the Apostle says (1 Cor. iv. 1): *Let a man so esteem us as the ministers of Christ and the dispensers of the mysteries of God.* But if anything be done against the ordinances of princes it is deemed void. Therefore, if the various items mentioned above are suitably commanded by the Church's prelates, it seems that the body of Christ could not be consecrated unless they be observed; and so it appears to follow that Christ's words are not sufficient of themselves for consecrating this sacrament: which is contrary to the fact. Consequently, it does not seem fitting for such ordinances to be made touching the celebration of this sacrament.

On the contrary, The Church's ordinances are Christ's own ordinances; since He said (Matth. xviii. 20): *Wherever two or three are gathered together in My name, there am I in the midst of them.*

I answer that, There are two things to be considered regarding the equipment of this sacrament: one of these belongs to the representation of the events connected with Our Lord's Passion; while the other is connected with the reverence due to the sacrament, in which Christ is contained verily, and not in figure only.

Hence we consecrate those things which we make use of in this sacrament; both that we may show our reverence for the sacrament, and in order to represent the holiness which is the effect of the Passion of Christ, according to Heb. xiii. 12: *Jesus, that He might sanctify the people by His own blood,* etc.

Reply Obj. 1. This sacrament ought as a rule to be celebrated in a house, whereby the Church is signified, according to 1 Tim. iii. 15: *That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God.* Because *outside the Church there is no place*

for the true sacrifice, as Augustine says (*Liber Sent. Prosp.* XV.). And because the Church was not to be confined within the territories of the Jewish people, but was to be established throughout the whole world, therefore Christ's Passion was not celebrated within the city of the Jews, but in the open country, that so the whole world might serve as a house for Christ's Passion. Nevertheless, as is said in *De Consecr.*, dist. 1, *if a church be not to hand, we permit travellers to celebrate mass in the open air, or in a tent, if there be a consecrated altar-table to hand, and the other requisites belonging to the sacred function.*

Reply Obj. 2. The house in which this sacrament is celebrated denotes the Church, and is termed a church; and so it is fittingly consecrated, both to represent the holiness which the Church acquired from the Passion, as well as to denote the holiness required of them who have to receive this sacrament.—By the altar Christ Himself is signified, of Whom the Apostle says (Heb. xiii. 15): *Through Him we offer a sacrifice of praise to God.* Hence the consecration of the altar signifies Christ's holiness, of which it was said (Luke i. 35): *The Holy One born of thee shall be called the Son of God.* Hence we read in *De Consecr.*, dist. 1: *It has seemed pleasing for the altars to be consecrated not merely with the anointing of chrism, but likewise with the priestly blessing.*

And therefore, as a rule, it is not lawful to celebrate this sacrament except in a consecrated house. Hence it is enacted (*De Consecr.*, dist. 1): *Let no priest presume to say mass except in places consecrated by the bishop.* And furthermore because pagans and other unbelievers are not members of the Church, therefore we read (*ibid.*): *It is not lawful to bless a church in which the bodies of unbelievers are buried, but if it seem suitable for consecration, then, after removing the corpses and tearing down the walls or beams, let it be rebuilt. If, however, it has been already consecrated, and the faithful lie in it, it is lawful to celebrate mass therein.* Nevertheless in a case of necessity this sacrament can be performed in houses which have not been consecrated, or which have been profaned; but with the bishop's consent.

Hence we read in the same distinction: *We deem that masses are not to be celebrated everywhere, but in places consecrated by the bishop, or where he gives permission.* But not without a portable altar consecrated by the bishop: hence in the same distinction we read: *We permit that, if the churches be devastated or burnt, masses may be celebrated in chapels, with a consecrated altar.* For because Christ's holiness is the fount of all the Church's holiness, therefore in necessity a consecrated altar suffices for performing this sacrament. And on this account a church is never consecrated without consecrating the altar. Yet sometimes an altar is consecrated apart from the church, with the relics of the saints, *whose lives are hidden with Christ in God* (Col. iii. 3). Accordingly under the same distinction we read: *It is our pleasure that altars, in which no relics of saints are found enclosed, be thrown down, if possible, by the bishops presiding over such places.*

Reply Obj. 3. The church, altar, and other like inanimate things are consecrated, not because they are capable of receiving grace, but because they acquire special spiritual virtue from the consecration, whereby they are rendered fit for the Divine worship, so that man derives devotion therefrom, making him more fitted for Divine functions, unless this be hindered by want of reverence. Hence it is written (2 Mach. iii. 38): *There is undoubtedly in that place a certain power of God; for He that hath His dwelling in the heavens is the visitor, and the protector of that place.*

Hence it is that such places are cleansed and exorcised before being consecrated, that the enemy's power may be driven forth. And for the same reason churches defiled by shedding of blood or seed are reconciled: because some machination of the enemy is apparent on account of the sin committed there. And for this reason we read in the same distinction: *Wherever you find churches of the Arians, consecrate them as Catholic churches without delay by means of devout prayers and rites.* Hence, too, it is that some say with probability, that by entering a consecrated church one obtains forgiveness of venial sins, just as one does by the

sprinkling of holy water; alleging the words of Ps. lxxxiv. 2, 3: *Lord, Thou hast blessed Thy land. . . . Thou hast forgiven the iniquity of Thy people.* And therefore, in consequence of the virtue acquired by a church's consecration, the consecration is never repeated. Accordingly we find in the same distinction the following words quoted from the Council of Nicea: *Churches which have once been consecrated, must not be consecrated again, except they be devastated by fire, or defiled by shedding of blood or of anyone's seed; because, just as a child once baptized in the name of the Father, and of the Son, and of the Holy Ghost, ought not to be baptized again, so neither ought a place, once dedicated to God, to be consecrated again, except owing to the causes mentioned above; provided that the consecrators held faith in the Holy Trinity:* in fact, those outside the Church cannot consecrate. But, as we read in the same distinction: *Churches or altars of doubtful consecration are to be consecrated anew.*

And since they acquire special spiritual virtue from their consecration, we find it laid down in the same distinction that *the beams of a dedicated church ought not to be used for any other purpose, except it be for some other church, or else they are to be burnt, or put to the use of brethren in some monastery: but on no account are they to be discarded for works of the laity.* We read there, too, that *the altar covering, chair, candlesticks, and veil, are to be burnt when worn out; and their ashes are to be placed in the baptistery, or in the walls, or else cast into the trenches beneath the flag-stones, so as not to be defiled by the feet of those that enter.*

Reply Obj. 4. Since the consecration of the altar signifies Christ's holiness, and the consecration of a house the holiness of the entire Church, therefore the consecration of a church or of an altar is more fittingly commemorated. And on this account the solemnity of a church dedication is observed for eight days, in order to signify the happy resurrection of Christ and of the Church's members. Nor is the consecration of a church or altar man's doing only, since it has a spiritual virtue. Hence in the same distinction (*De Consecr.*) it is said: *The solemnities of the dedication of*

churches are to be solemnly celebrated each year: and that dedications are to be kept up for eight days, you will find in the third book of Kings (viii. 66).

Reply Obj. 5. As we read in *De Consecr.*, dist. 1, *altars, if not of stone, are not to be consecrated with the anointing of chrism.* And this is in keeping with the signification of this sacrament; both because the altar signifies Christ, for in 1 Cor. x. 3, it is written, *But the rock was Christ:* and because Christ's body was laid in a stone sepulchre. This is also in keeping with the use of the sacrament. Because stone is solid, and may be found everywhere; which was not necessary in the Old Law, when the altar was made in one place.—As to the commandment to make the altar of earth, or of unhewn stones, this was given in order to remove idolatry.

Reply Obj. 6. As is laid down in the same distinction, *formerly the priests did not use golden but wooden chalices; but Pope Zephyrinus ordered the mass to be said with glass patens; and subsequently Pope Urban had everything made of silver.* Afterwards it was decided that *the Lord's chalice with the paten should be made entirely of gold, or of silver, or at least of tin. But it is not to be made of brass, or copper, because the action of the wine thereon produces verdigris, and provokes vomiting. But no one is to presume to sing mass with a chalice of wood or of glass,* because as the wood is porous, the consecrated blood would remain in it; while glass is brittle, and there might arise danger of breakage; and the same applies to stone. Consequently, out of reverence for the sacrament, it was enacted that the chalice should be made of the aforesaid materials.

Reply Obj. 7. Where it could be done without danger, the Church gave order for that thing to be used which more expressively represents Christ's Passion. But there was not so much danger regarding the body which is placed on the corporal, as there is with the blood contained in the chalice. And consequently, although the chalice is not made of stone, yet the corporal is made of linen, since Christ's body was wrapped therein. Hence we read in an Epistle of Pope

Silvester, quoted in the same distinction: *By a unanimous decree we command that no one shall presume to celebrate the sacrifice of the altar upon a cloth of silk, or dyed material, but upon linen consecrated by the bishop; as Christ's body was buried in a clean linen winding-sheet.* Moreover, linen material is becoming, owing to its cleanness, to denote purity of conscience, and, owing to the manifold labour with which it is prepared, to denote Christ's Passion.

Reply Obj. 8. The dispensing of the sacraments belongs to the Church's ministers; but their consecration is from God Himself. Consequently, the Church's ministers can make no ordinances regarding the form of the consecration, and the manner of celebrating. And therefore, if the priest pronounces the words of consecration over the proper matter with the intention of consecrating, then, without every one of the things mentioned above,—namely, without house, and altar, consecrated chalice and corporal, and the other things instituted by the Church,—he consecrates Christ's body in very truth; yet he is guilty of grave sin, in not following the rite of the Church.

FOURTH ARTICLE.

WHETHER THE WORDS SPOKEN IN THIS SACRAMENT ARE PROPERLY FRAMED?

We proceed thus to the Fourth Article:—

Objection 1. It seems that the words spoken in this sacrament are not properly framed. For, as Ambrose says (*De Sacram.* iv.), *this sacrament is consecrated with Christ's own words.* Therefore no other words besides Christ's should be spoken in this sacrament.

Obj. 2. Further, Christ's words and deeds are made known to us through the Gospel. But in consecrating this sacrament words are used which are not set down in the Gospels: for we do not read in the Gospel, of Christ lifting up His eyes to heaven while consecrating this sacrament: and similarly it is said in the Gospel: *Take ye and eat* (*comedite*)

without the addition of the word *all*, whereas in celebrating this sacrament we say: *Lifting up His eyes to heaven*, and again, *Take ye and eat* (*manducate*) *of this*. Therefore such words as these are out of place when spoken in the celebration of this sacrament.

Obj. 3. Further, all the other sacraments are ordained for the salvation of all the faithful. But in the celebration of the other sacraments there is no common prayer put up for the salvation of all the faithful and of the departed. Consequently it is unbecoming in this sacrament.

Obj. 4. Further, Baptism especially is called the sacrament of faith. Consequently, the truths which belong to instruction in the faith ought rather to be given regarding Baptism than regarding this sacrament, such as the doctrine of the apostles and of the Gospels.

Obj. 5. Further, devotion on the part of the faithful is required in every sacrament. Consequently, the devotion of the faithful ought not to be stirred up in this sacrament more than in the others by Divine praises and by admonitions, such as, *Lift up your hearts*.

Obj. 6. Further, the minister of this sacrament is the priest, as stated above (Q. LXXXII., A. 1). Consequently, all the words spoken in this sacrament ought to be uttered by the priest, and not some by the ministers, and some by the choir.

Obj. 7. Further, the Divine power works this sacrament unfailingly. Therefore it is to no purpose that the priest asks for the perfecting of this sacrament, saying: *Which oblation do thou, O God, in all*, etc.

Obj. 8. Further, the sacrifice of the New Law is much more excellent than the sacrifice of the fathers of old. Therefore, it is unfitting for the priest to pray that this sacrifice may be as acceptable as the sacrifice of Abel, Abraham, and Melchisedech.

Obj. 9. Further, just as Christ's body does not begin to be in this sacrament by change of place, as stated above (Q. LXXV., A. 2), so likewise neither does it cease to be there. Consequently, it is improper for the priest to ask:

Bid these things be borne by the hands of thy holy angel unto Thine altar on high.

On the contrary, We find it stated in *De Consecr.*, dist. 1, that *James, the brother of the Lord according to the flesh, and Basil, bishop of Cesarea, edited the rite of celebrating the mass:* and from their authority it is manifest that whatever words are employed in this matter, are chosen becomingly.

I answer that, Since the whole mystery of our salvation is comprised in this sacrament, therefore is it performed with greater solemnity than the other sacraments. And since it is written (Eccles. iv. 17): *Keep thy foot when thou goest into the house of God;* and (Ecclus. xviii. 23): *Before prayer prepare thy soul,* therefore the celebration of this mystery is preceded by a certain preparation in order that we may perform worthily that which follows after. The first part of this preparation is Divine praise, and consists in the *Introit:* according to Ps. xlix. 23: *The sacrifice of praise shall glorify me; and there is the way by which I will show him the salvation of God:* and this is taken for the most part from the Psalms, or, at least, is sung with a Psalm, because, as Dionysius says (*Eccl. Hier.* iii.): *The Psalms comprise by way of praise whatever is contained in Sacred Scripture.*

The second part contains a reference to our present misery, by reason of which we pray for mercy, saying: *Lord, have mercy on us,* thrice for the Person of the Father, and *Christ, have mercy on us,* thrice for the Person of the Son, and *Lord, have mercy on us,* thrice for the Person of the Holy Ghost; against the threefold misery of ignorance, sin, and punishment; or else to express the *circuminsession* of all the Divine Persons.

The third part commemorates the heavenly glory, to the possession of which, after this life of misery, we are tending, in the words, *Glory be to God on high,* which are sung on festival days, on which the heavenly glory is commemorated, but are omitted in those sorrowful offices which commemorate our unhappy state.

The fourth part contains the prayer which the priest makes for the people, that they may be made worthy of such great mysteries.

There precedes, in the second place, the instruction of the faithful, because this sacrament is *a mystery of faith*, as stated above (Q. LXXVIII., A. 3 *ad* 5). Now this instruction is given *dispositively*, when the Lectors and Subdeacons read aloud in the church the teachings of the prophets and apostles: after this *lesson*, the choir sing the *Gradual*, which signifies progress in life; then the *Alleluia* is intoned, and this denotes spiritual joy; or in mournful Offices the *Tract*, expressive of spiritual sighing; for all these things ought to result from the aforesaid teaching. But the people are instructed *perfectly* by Christ's teaching contained in the Gospel, which is read by the higher ministers, that is, by the Deacons. And because we believe Christ as the Divine truth, according to John viii. 46, *If I tell you the truth, why do you not believe Me?* after the Gospel has been read, the *Creed* is sung, in which the people show that they assent by faith to Christ's doctrine. And it is sung on those festivals of which mention is made therein, as on the festivals of Christ, of the Blessed Virgin, and of the apostles, who laid the foundations of this faith, and on other such days.

So then, after the people have been prepared and instructed, the next step is to proceed to the celebration of the mystery, which is both offered as a sacrifice, and consecrated and received as a sacrament: since first we have the oblation; then the consecration of the matter offered; and thirdly, its reception. In regard to the oblation, two things are done, namely, the people's praise in singing the *Offertory*, expressing the joy of the offerers, and the priest's prayer asking for the people's oblation to be made acceptable to God. Hence David said (1 Para. xxix. 17): *In the simplicity of my heart, I have . . . offered all these things: and I have seen with great joy Thy people, which are here present, offer Thee their offerings:* and then he makes the following prayer: *O Lord God . . . keep . . . this will.*

Then, regarding the consecration, performed by supernatural power, the people are first of all excited to devotion

in the *Preface*, hence they are admonished *to lift up their hearts to the Lord*, and therefore when the *Preface* is ended the people devoutly praise Christ's Godhead, saying with the angels: *Holy, Holy, Holy;* and His humanity, saying with the children: *Blessed is he that cometh.* In the next place the priest makes a *commemoration*, first of those for whom this sacrifice is offered, namely, for the whole Church, and *for those set in high places* (1 Tim. ii. 2), and, in a special manner, of them *who offer, or for whom the mass is offered.* Secondly, he commemorates the saints, invoking their patronage for those mentioned above, when he says:—*Communicating with, and honouring the memory*, etc. Thirdly, he concludes the petition when he says: *Wherefore that this oblation*, etc., in order that the oblation may be salutary to them for whom it is offered.

Then he comes to the consecration itself. Here he asks first of all for the effect of the consecration, when he says: *Which oblation do Thou, O God*, etc. Secondly, he performs the consecration using our Saviour's words, when he says: *Who the day before*, etc. Thirdly, he makes excuse for his presumption in obeying Christ's command, saying: *Wherefore, calling to mind*, etc. Fourthly, he asks that the sacrifice accomplished may find favour with God, when he says: *Look down upon them with a propitious*, etc. Fifthly, he begs for the effect of this sacrifice and sacrament, first for the partakers, saying: *We humbly beseech Thee;* then for the dead, who can no longer receive it, saying: *Be mindful also, O Lord*, etc.; thirdly, for the priests themselves who offer, saying: *And to us sinners*, etc.

Then follows the act of receiving the sacrament. First of all, the people are prepared for Communion; first, by the common prayer of the congregation, which is the Lord's Prayer, in which we ask for our daily bread to be given us; and also by private prayer, which the priest puts up specially for the people, when he says: *Deliver us, we beseech Thee, O Lord*, etc. Secondly, the people are prepared by the *Pax* which is given with the words, *Lamb of God*, etc., because this is the sacrament of unity and peace, as stated above

(Q. LXXIII., A. 4; Q. LXXIX., A. 1). But in masses for the dead, in which the sacrifice is offered not for present peace, but for the repose of the dead, the *Pax* is omitted.

Then follows the reception of the sacrament, the priest receiving first, and afterwards giving it to others, because, as Dionysius says (*Eccl. Hier.* iii.), he who gives Divine things to others ought first to partake thereof himself.

Finally, the whole celebration of mass ends with the thanksgiving, the people rejoicing for having received the mystery (and this is the meaning of the singing after the Communion); and the priest returning thanks by prayer, as Christ, at the close of the supper with His disciples, *said a hymn* (Matth. xxvi. 30).

Reply Obj. 1. The consecration is accomplished by Christ's words only; but the other words must be added to dispose the people for receiving it, as stated above.

Reply Obj. 2. As is stated in the last chapter of John (*verse* 25), Our Lord said and did many things which are not written down by the Evangelists; and among them is the uplifting of His eyes to heaven at the supper; nevertheless the Roman Church had it by tradition from the apostles. For it seems reasonable that He Who lifted up His eyes to the Father in raising Lazarus to life, as related in John xi. 41, and in the prayer which He made for the disciples (John xvii. 1), had more reason to do so in instituting this sacrament, as being of greater import.

The use of the word *manducate* instead of *comedite* makes no difference in the meaning, nor does the expression signify, especially since those words are no part of the form, as stated above (Q. LXXVIII., A. 1 *ad* 2, 4).

The additional word *All* is understood in the Gospels, although not expressed, because He had said (John vi. 54): *Except you eat the flesh of the Son of Man, . . . you shall not have life in you.*

Reply Obj. 3. The Eucharist is the sacrament of the unity of the whole Church: and therefore in this sacrament, more than in the others, mention ought to be made of all that belongs to the salvation of the entire Church.

Reply Obj. 4. There is a twofold instruction in the Faith: the first is for those receiving it for the first time, that is to say, for catechumens, and such instruction is given in connection with Baptism. The other is the instruction of the faithful who take part in this sacrament; and such instruction is given in connection with this sacrament. Nevertheless catechumens and unbelievers are not excluded therefrom. Hence in *De Consecr.*, dist. 1, it is laid down: *Let the bishop hinder no one from entering the church, and hearing the word of God, be they Gentiles, heretics, or Jews, until the mass of the Catechumens begins*, in which the instruction regarding the Faith is contained.

Reply Obj. 5. Greater devotion is required in this sacrament than in the others, for the reason that the entire Christ is contained therein. Moreover, this sacrament requires a more general devotion, *i.e.*, on the part of the whole people, since for them it is offered; and not merely on the part of the recipients, as in the other sacraments. Hence Cyprian observes (*De Orat. Domin.* 31), *The priest, in saying the Preface, disposes the souls of the brethren by saying, 'Lift up your hearts,' and when the people answer—'We have lifted them up to the Lord,' let them remember that they are to think of nothing else but God.*

Reply Obj. 6. As was said above (*ad* 3), those things are mentioned in this sacrament which belong to the entire Church; and consequently some things which refer to the people are sung by the choir, and some of these words are all sung by the choir, as though inspiring the entire people with them; and there are other words which the priest begins and the people take up, the priest then acting as in the person of God; to show that the things they denote have come to the people through Divine revelation, such as faith and heavenly glory; and therefore the priest intones the *Creed* and the *Gloria in excelsis Deo.* Other words are uttered by the ministers, such as the doctrine of the Old and New Testament, as a sign that this doctrine was announced to the peoples through ministers sent by God. And there are other words which the priest alone recites, namely, such as

belong to his personal office, *that he may offer up gifts and prayers for the people* (Heb. v. 1). Some of these, however, he says aloud, namely, such as are common to priest and people alike, such as the *common prayers;* other words, however, belong to the priest alone, such as the oblation and the consecration; consequently, the prayers that are said in connection with these, have to be said by the priest in secret. Nevertheless, in both he calls the people to attention by saying: *The Lord be with you*, and he waits for them to assent by saying *Amen*. And therefore before the secret prayers he says aloud, *The Lord be with you*, and he concludes, *For ever and ever*.—Or the priest secretly pronounces some of the words as a token that regarding Christ's Passion the disciples acknowledged Him only in secret.

Reply Obj. 7. The efficacy of the sacramental words can be hindered by the priest's intention. Nor is there anything unbecoming in our asking of God for what we know He will do, just as Christ (John xvii. 1, 5) asked for His glorification.

But the priest does not seem to pray there for the consecration to be fulfilled, but that it may be fruitful in our regard, hence he says expressively: *That it may become 'to us' the body and the blood*. Again, the words preceding these have that meaning, when he says: *Vouchsafe to make this oblation blessed, i.e.*, according to Augustine (Paschasius, *De Corp. et Sang. Dom.* xii.), *that we may receive a blessing*, namely, through grace; *'enrolled,' i.e., that we may be enrolled in heaven; 'ratified,' i.e., that we may be incorporated in Christ; 'reasonable,' i.e., that we may be stripped of our animal sense; 'acceptable,' i.e., that we who in ourselves are displeasing, may, by its means, be made acceptable to His only Son.*

Reply Obj. 8. Although this sacrament is of itself preferable to all ancient sacrifices, yet the sacrifices of the men of old were most acceptable to God on account of their devotion. Consequently the priest asks that this sacrifice may be accepted by God through the devotion of the offerers, just as the former sacrifices were accepted by Him.

Reply Obj. 9. The priest does not pray that the sacra-

mental species may be borne up to heaven; nor that Christ's true body may be borne thither, for it does not cease to be there; but he offers this prayer for Christ's mystical body, which is signified in this sacrament, that the angel standing by at the Divine mysteries may present to God the prayers of both priest and people, according to Apoc. viii. 4: *And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the angel.* But God's *altar on high* means either the Church triumphant, unto which we pray to be translated, or else God Himself, in Whom we ask to share; because it is said of this altar (Exod. xx. 26): *Thou shalt not go up by steps unto My altar*, i.e., *thou shalt make no steps towards the Trinity.* Or else by the angel we are to understand Christ Himself, Who is the *Angel of great counsel* (Isa. ix. 6: *Septuag. version*), Who unites His mystical body with God the Father and the Church triumphant.

And from this the mass derives its name (*missa*); because the priest sends (*mittit*) his prayers up to God through the angel, as the people do through the priest. Or else because Christ is the victim sent (*missa*) to us: accordingly the deacon on festival days *dismisses* the people at the end of the mass, by saying: *Ite, missa est*, that is, the victim has been sent (*missa est*) to God through the angel, so that it may be accepted by God.

FIFTH ARTICLE.

WHETHER THE ACTIONS PERFORMED IN CELEBRATING THIS SACRAMENT ARE BECOMING?

We proceed thus to the Fifth Article:—

Objection 1. It seems that the actions performed in celebrating this mystery are not becoming. For, as is evident from its form, this sacrament belongs to the New Testament. But under the New Testament the ceremonies of the Old are not to be observed, such as that the priests and ministers were purified with water when they drew nigh to offer up the sacrifice: for we read (Exod. xxx. 19, 20): *Aaron and*

his sons shall wash their hands and feet . . . when they are going into the tabernacle of the testimony, . . . and when they are to come to the altar. Therefore it is not fitting that the priest should wash his hands when celebrating mass.

Obj. 2. Further (*ibid.* 7), the Lord commanded Aaron to *burn sweet-smelling incense* upon the altar which was *before the propitiatory:* and the same action was part of the ceremonies of the Old Law. Therefore it is not fitting for the priest to use incense during mass.

Obj. 3. Further, the ceremonies performed in the sacraments of the Church ought not to be repeated. Consequently it is not proper for the priest to repeat the sign of the cross many times over this sacrament.

Obj. 4. Further, the Apostle says (Heb. vii. 7): *And without all contradiction, that which is less, is blessed by the better.* But Christ, Who is in this sacrament after the consecration, is much greater than the priest. Therefore quite unseemingly the priest, after the consecration, blesses this sacrament, by signing it with the cross.

Obj. 5. Further, nothing which appears ridiculous ought to be done in one of the Church's sacraments. But it seems ridiculous to perform gestures, *e.g.*, for the priest to stretch out his arms at times, to join his hands, to join together his fingers, and to bow down. Consequently, such things ought not to be done in this sacrament.

Obj. 6. Further, it seems ridiculous for the priest to turn round frequently towards the people, and often to greet the people. Consequently, such things ought not to be done in the celebration of this sacrament.

Obj. 7. Further, the Apostle (1 Cor. xiii.) deems it improper for Christ to be divided. But Christ is in this sacrament after the consecration. Therefore it is not proper for the priest to divide the host.

Obj. 8. Further, the ceremonies performed in this sacrament represent Christ's Passion. But during the Passion Christ's body was divided in the places of the five wounds. Therefore Christ's body ought to be broken into five parts rather than into three.

Obj. 9. Further, Christ's entire body is consecrated in this sacrament apart from the blood. Consequently, it is not proper for a particle of the body to be mixed with the blood.

Obj. 10. Further, just as, in this sacrament, Christ's body is set before us as food, so is His blood, as drink. But in receiving Christ's body no other bodily food is added in the celebration of the mass. Therefore, it is out of place for the priest, after taking Christ's blood, to receive other wine which is not consecrated.

Obj. 11. Further, the truth ought to be conformable with the figure. But regarding the Paschal Lamb, which was a figure of this sacrament, it was commanded that nothing of it should *remain until the morning*. It is improper therefore for consecrated hosts to be reserved, and not consumed at once.

Obj. 12. Further, the priest addresses in the plural number those who are hearing mass, when he says, *The Lord be with you :* and, *Let us return thanks*. But it is out of keeping to address one individual in the plural number, especially an inferior. Consequently it seems unfitting for a priest to say mass with only a single server present. Therefore in the celebration of this sacrament it seems that some of the things done are out of place.

On the contrary, The custom of the Church stands for these things; and the Church cannot err, since she is taught by the Holy Ghost.

I answer that, As was said above (Q. LX., A. 6), there is a twofold manner of signification in the sacraments, by words, and by actions, in order that the signification may thus be more perfect. Now, in the celebration of this sacrament words are used to signify things pertaining to Christ's Passion, which is represented in this sacrament; or again, pertaining to Christ's mystical body, which is signified therein; and again, things pertaining to the use of this sacrament, which use ought to be devout and reverent. Consequently, in the celebration of this mystery some things are done in order to represent Christ's Passion, or the disposing of His mystical body, and some others are done

which pertain to the devotion and reverence due to this sacrament.

Reply Obj. 1. The washing of the hands is done in the celebration of mass out of reverence for this sacrament; and this for two reasons: first, because we are not wont to handle precious objects except the hands be washed; hence it seems indecent for anyone to approach so great a sacrament with hands that are, even literally, unclean. Secondly, on account of its signification, because, as Dionysius says (*Eccl. Hier.* iii.), the washing of the extremities of the limbs denotes cleansing from even the smallest sins, according to John xiii. 10: *He that is washed needeth not but to wash his feet.* And such cleansing is required of him who approaches this sacrament; and this is denoted by the confession which is made before the *Introit* of the mass. Moreover, this was signified by the washing of the priests under the Old Law, as Dionysius says (*ibid.*). However, the Church observes this ceremony, not because it was prescribed under the Old Law, but because it is becoming in itself, and therefore instituted by the Church. Hence it is not observed in the same way as it was then: because the washing of the feet is omitted, and the washing of the hands is observed; for this can be done more readily, and suffices for denoting perfect cleansing. For, since the hand is the *organ of organs* (*De Anima* iii.), all works are attributed to the hands: hence it is said in Ps. xxv. 6: *I will wash my hands among the innocent.*

Reply Obj. 2. We use incense, not as commanded by a ceremonial precept of the Law, but as prescribed by the Church; accordingly we do not use it in the same fashion as it was ordered under the Old Law. It has reference to two things: first, to the reverence due to this sacrament, *i.e.*, in order by its good odour, to remove any disagreeable smell that may be about the place; secondly, it serves to show the effect of grace, wherewith Christ was filled as with a good odour, according to Gen. xxvii. 27: *Behold, the odour of my son is like the odour of a ripe field;* and from Christ it spreads to the faithful by the work of His ministers,

according to 2 Cor. ii. 14: *He manifesteth the odour of his knowledge by us in every place;* and therefore when the altar which represents Christ, has been incensed on every side, then all are incensed in their proper order.

Reply Obj. 3. The priest, in celebrating the mass, makes use of the sign of the cross to signify Christ's Passion which was ended upon the cross. Now, Christ's Passion was accomplished in certain stages. First of all there was Christ's betrayal, which was the work of God, of Judas, and of the Jews; and this is signified by the triple sign of the cross at the words, *These gifts, these presents, these holy unspotted sacrifices.*

Secondly, there was the selling of Christ. Now He was sold to the Priests, to the Scribes, and to the Pharisees: and to signify this the threefold sign of the cross is repeated, at the words, *blessed, enrolled, ratified.* Or again, to signify the price for which He was sold, viz., thirty pence. And a double cross is added at the words—*that it may become to us the Body and the Blood*, etc., to signify the person of Judas the seller, and of Christ Who was sold.

Thirdly, there was the foreshadowing of the Passion at the last supper. To denote this, in the third place, two crosses are made, one in consecrating the body, the other in consecrating the blood; each time while saying, *He blessed.*

Fourthly, there was Christ's Passion itself. And so in order to represent His five wounds, in the fourth place, there is a fivefold signing of the cross at the words, *a pure Victim, a holy Victim, a spotless Victim, the holy bread of eternal life, and the cup of everlasting salvation.*

Fifthly, the outstretching of Christ's body, and the shedding of the blood, and the fruits of the Passion, are signified by the triple signing of the cross at the words, *as many as shall receive the body and blood, may be filled with every blessing*, etc.

Sixthly, Christ's threefold prayer upon the cross is represented; one for His persecutors when He said, *Father, forgive them;* the second for deliverance from death, when He

cried, *My God, My God, why hast Thou forsaken Me?* the third referring to His entrance into glory, when He said, *Father, into Thy hands I commend My spirit;* and in order to denote these there is a triple signing with the cross made at the words, *Thou dost sanctify, quicken, bless.*

Seventhly, the three hours during which He hung upon the cross, that is, from the sixth to the ninth hour, are represented; in signification of which we make once more a triple sign of the cross at the words, *Through Him, and with Him, and in Him.*

Eighthly, the separation of His soul from the body is signified by the two subsequent crosses made over the chalice.

Ninthly, the resurrection on the third day is represented by the three crosses made at the words—*May the peace of the Lord be ever with you.*

In short, we may say that the consecration of this sacrament, and the acceptance of this sacrifice, and its fruits, proceed from the virtue of the cross of Christ, and therefore wherever mention is made of these, the priest makes use of the sign of the cross.

Reply Obj. 4. After the consecration, the priest makes the sign of the cross, not for the purpose of blessing and consecrating, but only for calling to mind the virtue of the cross, and the manner of Christ's suffering, as is evident from what has been said (*ad* 3).

Reply Obj. 5. The actions performed by the priest in mass are not ridiculous gestures, since they are done so as to represent something else. The priest in extending his arms signifies the outstretching of Christ's arms upon the cross.—He also lifts up his hands as he prays, to point out that his prayer is directed to God for the people, according to Lament. iii. 41: *Let us lift up our hearts with our hands to the Lord in the heavens:* and Exod. xvii. 11: *And when Moses lifted up his hands Israel overcame.* That at times he joins his hands, and bows down, praying earnestly and humbly, denotes the humility and obedience of Christ, out of which He suffered.—He closes his fingers, *i.e.*, the thumb and first

finger, after the consecration, because, with them, he had touched the consecrated body of Christ; so that if any particle cling to the fingers, it may not be scattered: and this belongs to the reverence for this sacrament.

Reply Obj. 6. Five times does the priest turn round towards the people, to denote that Our Lord manifested Himself five times on the day of His Resurrection, as stated above in the treatise on Christ's Resurrection (Q. LV., A. 3, *Obj.* 3).—But the priest greets the people seven times, namely, five times, by turning round to the people, and twice without turning round, namely, when he says, *The Lord be with you* before the *Preface*, and again when he says, *May the peace of the Lord be ever with you:* and this is to denote the sevenfold grace of the Holy Ghost. But a bishop, when he celebrates on festival days, in his first greeting says, *Peace be to you*, which was Our Lord's greeting after the Resurrection, Whose person the bishop chiefly represents.

Reply Obj. 7. The breaking of the host denotes three things: first, the rending of Christ's body, which took place in the Passion; secondly, the distinction of His mystical body according to its various states; and thirdly, the distribution of the graces which flow from Christ's Passion, as Dionysius observes (*Eccl. Hier.* iii.). Hence this breaking does not imply severance in Christ.

Reply Obj. 8. As Pope Sergius says, and it is to be found in the Decretals (*De Consecr.*, dist. ii.), *the Lord's body is threefold; the part offered and put into the chalice signifies Christ's risen body*, namely, Christ Himself, and the Blessed Virgin, and the other saints, if there be any, who are already in glory with their bodies. *The part consumed denotes those still walking upon earth*, because while living upon earth they are united together by this sacrament; and are bruised by the passions, just as the bread eaten is bruised by the teeth. *The part reserved on the altar till the close of the mass, is His body hidden in the sepulchre, because the bodies of the saints will be in their graves until the end of the world:* though their souls are either in purgatory, or in heaven. However, this rite of reserving one part on the altar till the close of

the mass is no longer observed, on account of the danger; nevertheless, the same meaning of the parts continues, which some persons have expressed in verse, thus:

> The host being rent—what is dipped, means the blest;
> What is dry, means the living; what is kept, those at rest.

Others, however, say that the part put into the chalice denotes those still living in this world; while the part kept outside the chalice denotes those fully blessed both in soul and body; while the part consumed means the others.

Reply Obj. 9. Two things can be signified by the chalice: first, the Passion itself, which is represented in this sacrament, and according to this, by the part put into the chalice are denoted those who are still sharers of Christ's sufferings; secondly, the enjoyment of the Blessed can be signified, which is likewise foreshadowed in this sacrament; and therefore those whose bodies are already in full beatitude, are denoted by the part put into the chalice. And it is to be observed that the part put into the chalice ought not to be given to the people to supplement the communion, because Christ gave dipped bread only to Judas the betrayer.

Reply Obj. 10. Wine, by reason of its humidity, is capable of washing, consequently it is received in order to rinse the mouth after receiving this sacrament, lest any particles remain: and this belongs to reverence for the sacrament. Hence (Extra, *De Celebratione missæ*, chap. *Ex parte*), it is said: *The priest should always cleanse his mouth with wine after receiving the entire sacrament of Eucharist: except when he has to celebrate another mass on the same day, lest from taking the ablution-wine he be prevented from celebrating again;* and it is for the same reason that wine is poured over the fingers with which he had touched the body of Christ.

Reply Obj. 11. The truth ought to be conformable with the figure, in some respect: namely, because a part of the host consecrated, of which the priest and ministers or even the people communicate, ought not to be reserved until the day

following. Hence, as is laid down (*De Consecr.*, dist. ii.), Pope Clement (I.) ordered that *as many hosts are to be offered on the altar as shall suffice for the people; should any be left over, they are not to be reserved until the morrow, but let the clergy carefully consume them with fear and trembling.* Nevertheless, since this sacrament is to be received daily, whereas the Paschal Lamb was not, it is therefore necessary for other hosts to be reserved for the sick. Hence we read in the same distinction: *Let the priest always have the Eucharist ready, so that, when anyone fall sick, he may take Communion to him at once, lest he die without it.*

Reply Obj. 12. Several persons ought to be present at the solemn celebration of the mass. Hence Pope Soter says (*De Consecr.*, dist. 1): *It has also been ordained, that no priest is to presume to celebrate solemn mass, unless two others be present answering him, while he himself makes the third; because when he says in the plural, 'The Lord be with you,' and again in the Secrets, 'Pray ye for me,' it is most becoming that they should answer his greeting.* Hence it is for the sake of greater solemnity that we find it decreed (*ibid.*) that a bishop is to solemnize mass with several assistants. Nevertheless, in private masses it suffices to have one server, who takes the place of the whole Catholic people, on whose behalf he makes answer in the plural to the priest.

Sixth Article.

WHETHER THE DEFECTS OCCURRING DURING THE CELEBRATION OF THIS SACRAMENT CAN BE SUFFICIENTLY MET BY OBSERVING THE CHURCH'S STATUTES?

We proceed thus to the Sixth Article:—

Objection 1. It seems that the defects occurring during the celebration of this sacrament cannot be sufficiently met by observing the statutes of the Church. For it sometimes happens that before or after the consecration the priest dies, or goes mad, or is hindered by some other infirmity from receiving the sacrament and completing the mass. Conse-

quently it seems impossible to observe the Church's statute, whereby the priest consecrating must communicate of his own sacrifice.

Obj. 2. Further, it sometimes happens that, before the consecration, the priest remembers that he has eaten or drunk something, or that he is in mortal sin, or under excommunication, which he did not remember previously. Therefore, in such a dilemma a man must necessarily commit mortal sin by acting against the Church's statute, whether he receives or not.

Obj. 3. Further, it sometimes happens that a fly or a spider, or some other poisonous creature falls into the chalice after the consecration; or even that the priest comes to know that poison has been put in by some evilly disposed person in order to kill him. Now in this instance, if he takes it, he appears to sin by killing himself, or by tempting God: also in like manner if he does not take it, he sins by acting against the Church's statute. Consequently, he seems to be perplexed, and under necessity of sinning, which is not becoming.

Obj. 4. Further, it sometimes happens from the server's want of heed that water is not added to the chalice, or even the wine overlooked, and that the priest discovers this. Therefore he seems to be perplexed likewise in this case, whether he receives the body without the blood, thus making the sacrifice to be incomplete, or whether he receives neither the body nor the blood.

Obj. 5. Further, it sometimes happens that the priest cannot remember having said the words of consecration, or other words which are uttered in the celebration of this sacrament. In this case he seems to sin, whether he repeats the words over the same matter, which words possibly he has said before, or whether he uses bread and wine which are not consecrated, as if they were consecrated.

Obj. 6. Further, it sometimes comes to pass owing to the cold that the host will slip from the priest's hands into the chalice, either before or after the breaking. In this case then the priest will not be able to comply with the Church's

rite, either as to the breaking, or else as to this, that only a third part is put into the chalice.

Obj. 7. Further, sometimes, too, it happens, owing to the priest's want of care, that Christ's blood is spilt, or that he vomits the sacrament received, or that the consecrated hosts are kept so long that they become corrupt, or that they are nibbled by mice, or lost in any manner whatsoever; in which cases it does not seem possible for due reverence to be shown towards this sacrament, as the Church's ordinances require. It does not seem then that such defects or dangers can be met by keeping to the Church's statutes.

On the contrary, Just as God does not command an impossibility, so neither does the Church.

I answer that, Dangers or defects happening to this sacrament can be met in two ways: first, by preventing any such mishaps from occurring: secondly, by dealing with them in such a way, that what may have happened amiss is put right, either by employing a remedy, or at least by repentance on his part who has acted negligently regarding this sacrament.

Reply Obj. 1. If the priest be stricken by death or grave sickness before the consecration of Our Lord's body and blood, there is no need for it to be completed by another. But if this happens after the consecration is begun, for instance, when the body has been consecrated and before the consecration of the blood, or even after both have been consecrated, then the celebration of the mass ought to be finished by someone else. Hence, as is laid down (Decret. vii., q. 1), we read the following decree of the (Seventh) Council of Toledo: *We consider it to be fitting that when the sacred mysteries are consecrated by priests during the time of mass, if any sickness supervenes, in consequence of which they cannot finish the mystery begun, let it be free for the bishop or another priest to finish the consecration of the office thus begun. For nothing else is suitable for completing the mysteries commenced, unless the consecration be completed either by the priest who began it, or by the one who follows him: because they cannot be completed except they be performed in*

perfect order. For since we are all one in Christ, the change of persons makes no difference, since unity of faith insures the happy issue of the mystery. Yet let not the course we propose for cases of natural debility, be presumptuously abused: and let no minister or priest presume ever to leave the Divine offices unfinished, unless he be absolutely prevented from continuing. If anyone shall have rashly presumed to do so, he will incur sentence of excommunication.

Reply Obj. 2. Where difficulty arises, the less dangerous course should always be followed. But the greatest danger regarding this sacrament lies in whatever may prevent its completion, because this is a heinous sacrilege; while that danger is of less account which regards the condition of the receiver. Consequently, if after the consecration has been begun the priest remembers that he has eaten or drunk anything, he ought nevertheless to complete the sacrifice and receive the sacrament. Likewise, if he recalls a sin committed, he ought to make an act of contrition, with the firm purpose of confessing and making satisfaction for it: and thus he will not receive the sacrament unworthily, but with profit. The same applies if he calls to mind that he is under some excommunication; for he ought to make the resolution of humbly seeking absolution; and so he will receive absolution from the invisible High Priest Jesus Christ for his act of completing the Divine mysteries.

But if he calls to mind any of the above facts previous to the consecration, I should deem it safer for him to interrupt the mass begun, especially if he has broken his fast, or is under excommunication, unless grave scandal were to be feared.

Reply Obj. 3. If a fly or a spider falls into the chalice before consecration, or if it be discovered that the wine is poisoned, it ought to be poured out, and after purifying the chalice, fresh wine should be served for consecration.—But if anything of the sort happen after the consecration, the insect should be caught carefully and washed thoroughly, then burnt, and the *ablution*, together with the ashes, thrown into the sacrarium. If it be discovered that the wine has

been poisoned, the priest should neither receive it nor administer it to others on any account, lest the life-giving chalice become one of death, but it ought to be kept in a suitable vessel with the relics: and in order that the sacrament may not remain incomplete, he ought to put other wine into the chalice, resume the mass from the consecration of the blood, and complete the sacrifice.

Reply Obj. 4. If before the consecration of the blood, and after the consecration of the body the priest detect that either the wine or the water is absent, then he ought at once to add them and consecrate. But if after the words of consecration he discover that the water is absent, he ought notwithstanding to proceed straight on, because the addition of the water is not necessary for the sacrament, as stated above (Q. LXXIV., A. 7): nevertheless the person responsible for the neglect ought to be punished. And on no account should water be mixed with the consecrated wine, because corruption of the sacrament would ensue in part, as was said above (Q. LXXVII., A. 8). But if after the words of consecration the priest perceive that no wine has been put in the chalice, and if he detect it before receiving the body, then rejecting the water, he ought to pour in wine with water, and begin over again the consecrating words of the blood. But if he notice it after receiving the body, he ought to procure another host which must be consecrated together with the blood; and I say so for this reason, because if he were to say only the words of consecration of the blood, the proper order of consecrating would not be observed; and, as is laid down by the Council of Toledo, quoted above (*ad* 1), *sacrifices cannot be perfect, except they be performed in perfect order.* But if he were to begin from the consecration of the blood, and were to repeat all the words which follow, it would not suffice, unless there was a consecrated host present, since in those words there are things to be said and done not only regarding the blood, but also regarding the body; and at the close he ought once more to receive the consecrated host and blood, even if he had already taken the water which was in the chalice, because the pre-

cept of the completing this sacrament is of greater weight than the precept of receiving the sacrament while fasting, as stated above (Q. LXXX., A. 8).

Reply Obj. 5. Although the priest may not recollect having said some of the words he ought to say, he ought not to be disturbed mentally on that account; for a man who utters many words cannot recall to mind all that he has said; unless perchance in uttering them he adverts to something connected with the consecration; for so it is impressed on the memory. Hence, if a man pays attention to what he is saying, but without adverting to the fact that he is saying these particular words, he remembers soon after that he has said them; for, a thing is presented to the memory under the formality of the past (*De Mem. et Remin.* i.).

But if it seem to the priest that he has probably omitted some of the words that are not necessary for the sacrament, I think that he ought not to repeat them on that account, changing the order of the sacrifice, but that he ought to proceed: but if he is certain that he has left out any of those that are necessary for the sacrament, namely, the form of the consecration, since the form of the consecration is necessary for the sacrament, just as the matter is, it seems that the same thing ought to be done as was stated above (*ad* 4) with regard to defect in the matter, namely, that he should begin again with the form of the consecration, and repeat the other things in order, lest the order of the sacrifice be altered.

Reply Obj. 6. The breaking of the consecrated host, and the putting of only one part into the chalice, regards the mystical body, just as the mixing with water signifies the people, and therefore the omission of either of them causes no such imperfection in the sacrifice, as calls for repetition regarding the celebration of this sacrament.

Reply Obj. 7. According to the decree, *De Consecr.*, dist. ii., quoting a decree of Pope Pius (I.), *If from neglect any of the blood falls upon a board which is fixed to the ground, let it be taken up with the tongue, and let the board be scraped. But if it be not a board, let the ground be scraped, and*

the scrapings burned, and the ashes buried inside the altar, and let the priest do penance for forty days. But if a drop fall from the chalice on to the altar, let the minister suck up the drop, and do penance during three days; if it falls upon the altar cloth and penetrates to the second altar cloth, let him do four days' penance; if it penetrates to the third, let him do nine days' penance; if to the fourth, let him do twenty days' penance; and let the altar linens which the drop touched be washed three times by the priest, holding the chalice below, then let the water be taken and put away nigh to the altar. It might even be drunk by the minister, unless it might be rejected from nausea. Some persons go further, and cut out that part of the linen, which they burn, putting the ashes in the altar or down the sacrarium. And the Decretal continues with a quotation from the Penitential of Bede the Priest: *If, owing to drunkenness or gluttony, anyone vomits up the Eucharist, let him do forty days' penance, if he be a layman; but let clerics or monks, deacons and priests, do seventy days' penance; and let a bishop do ninety days. But if they vomit from sickness, let them do penance for seven days.* And in the same distinction, we read a decree of the (Fourth) Council of Arles: *They who do not keep proper custody over the sacrament, if a mouse or other animal consume it, must do forty days' penance: he who loses it in a church, or if a part fall and be not found, shall do thirty days' penance.* And the priest seems to deserve the same penance, who from neglect allows the hosts to putrefy. And on those days the one doing penance ought to fast, and abstain from Communion. However, after weighing the circumstances of the fact and of the person, the said penances may be lessened or increased. But it must be observed that wherever the species are found to be entire, they must be preserved reverently, or consumed; because Christ's body is there so long as the species last, as stated above (Q. LXXVII., AA. 4, 5). But if it can be done conveniently, the things in which they are found are to be burnt, and the ashes put in the sacrarium, as was said of the scrapings of the altar-table, here above.

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